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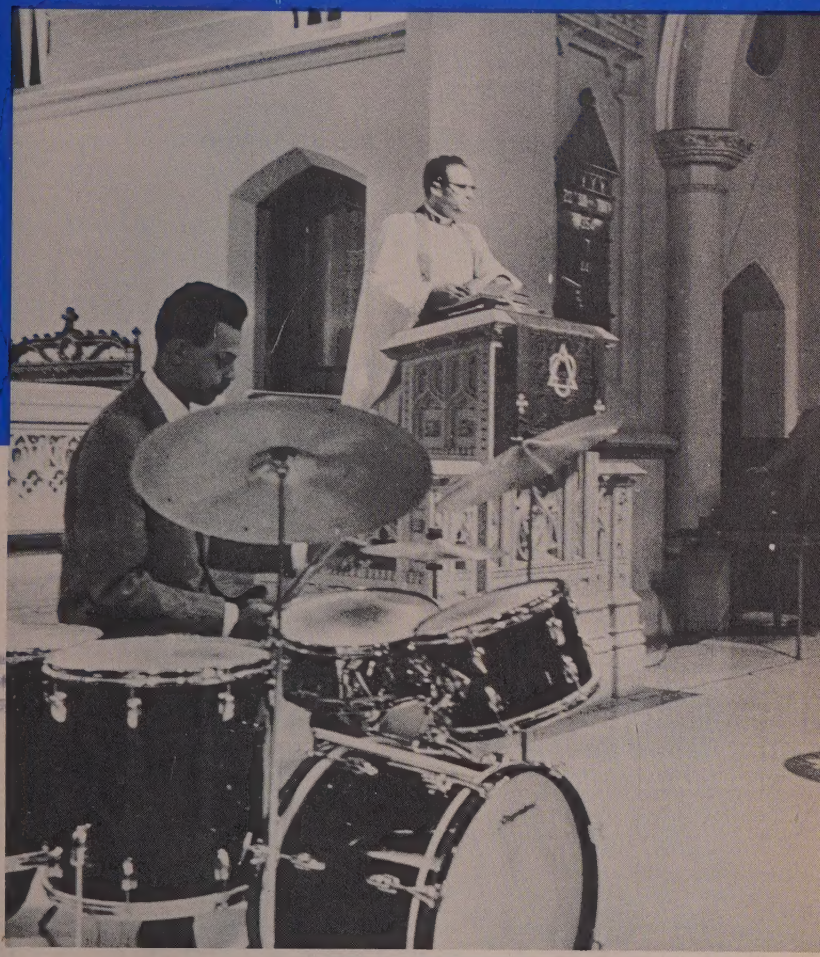

JAZZ IN CHURCH

Unusual service in New York

. 44, No. 9

NOVEMBER 29, 1961

There's a Reason

AT FIRST I was pleased when I saw workmen tear up the road in order to str out a dangerously sharp curve. But after I had bounced over the rough stone several months my pleasure turned to annoyance.

"Why are they taking so long to complete that small job of straightening curve?" I demanded of the town supervisor the next time I met him.

He replied, "That's a swamp area. They have been putting in tons of fill just sinks down and disappears. They've even thought of putting in a steel pl to support that section of the road. The oldtimers knew what they were doing they laid out the road to curve around that spot! "

THE OLDTIMERS KNEW what they were doing when they laid out moral an itual roads, too, I thought. Each new generation seems to want to replan the life. They look upon God's ancient laws as full of senseless curves and delays, ing of them as stuffy, impractical and quite narrow. They want short-cuts to s quicker, to find happiness without effort, to make a "fast buck."

Let's not be hasty about discarding the old ways, laid out by a master-p avoid the swamps and pitfalls of life.

—WALTER C

The LUTHERAN *News Magazine of the United Lutheran Church in Ame*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art D Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

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THIS WEEK . . .

● JAZZ would seem like a brash intruder in 99 per cent of our churches. But in the Church of the Advent, on Broadway in New York City, it belongs—at least now and then. Pastor John Gensel has developed a strong ministry among musicians in New York's entertainment world, and it was good stewardship for them to bring their gift to church to praise the Lord. Neil Mellblom who tells about it in *"Jazz came to church,"* is a National Lutheran Council staff writer.

● CHILDREN brought up in pastors' homes turn up years later in *Who's Who in America* in larger proportions than any other group in the country. Is there anything special about their situation? Anne Jordheim, a pastor's wife with three children, decided to find out by the questionnaire method what laymen think about their pastors' youngsters. She reports in *"The problem of being a pastor's kid."*

● DOCTORS from America have recently been volunteering to go overseas for short-term service in mission hospitals. They bring to staff physicians of these hospitals knowledge of new ideas and techniques in American medicine. A good example is the recent visit of an Akron, Ohio, surgeon, Paul L. Weygandt, to the Augusta Victoria Hospital operated by the Lutheran World Federation in Jerusalem. Ruth I. Simon, who writes often for *The Lutheran,* interviewed Dr. Weygandt regarding his experience and wrote *"Hands of mercy in Jordan."*

● COVER PICTURE. The Rev. John Gensel (*see lead story, above*) speaks from pulpit of Advent Church in New York at service featuring music in jazz tempo.

THE CHURCH IN THE NEWS

Red threat to be studied

United Lutheran Church members should be educated about the menace of communism, the ULC Board of Social Missions decided at its meeting this month. The board authorized the program because of Communist inroads in "political, social and economic life of the country." Both international communism and the domestic threat would be studied, Dr. Harold Haas, board executive, reported. He said a packet of carefully selected material would be prepared for general use and several seminars would be held.

"Deepening and spreading fear" about the dangers of communism is evident, the Rev. Rufus Cornelsen, social action director, told the board. "Western nations have not been impressively successful in meeting the Communist challenge and often appear to have fumbled in their efforts to develop effective counter measures. In the face of these uncertainties and some reversals people have become deeply anxious and many are given to despair."

Mr. Cornelsen warned against "quick and oversimplified answers and the employment of methods that threaten precisely the same freedoms and values they purport to protect." Anti-Red extremists are often intolerant and irrational noted. They "often imitate the ta of the extremists of the Left whom so strongly suspect and mistrust."

To compile ULC statements

Official pronouncements made or cial issues by the United Lutheran Ch during its 44-year history will be piled in a book to be issued early in 1 the Board of Social Missions heard. statements "reflect the findings of rese and . . . represent a substantial conse of conviction," Mr. Cornelsen said. will edit the 70-page volume.

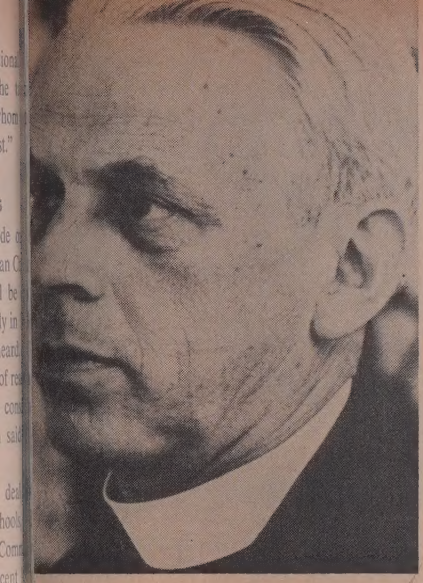
Documents to be included deal Vatican relations, parochial schools, versal Military Training, Comm threats, motion pictures, indecent li ture, prohibition and family problen

Such official statements issued by church "express the preponderant op of an officially delegated body of d guished leaders of the several syn Mr. Cornelsen explained. They "s for the whole church" but are not le binding on congregations or indiv members. The 1920 ULC convention such statements are intended to offe church "information and direction in order that the full weight of r and spiritual strength in its membe may be given to the forces that are ing for righteousness," he noted.

Pope may invite Protestants

Nearly two years ago Pope John X had announced plans for an ecume council that would bring together Ro Catholic leaders from all parts of world. It would be the first such ga ing since 1870.

Last month the Pope told an aud in Rome that plans had advanced en so the Second Vatican Council cou held "during the coming year."



VISITOR AT THE VATICAN
Bishop Lichtenberger

ting of the Preparatory Commission lan details for the event took place y this month. According to a United s report, the 102 cardinals and other church dignitaries voted in secret ot to invite representatives of Prot- nt and other "separated" churches to council. The report said plans for ng invitations and seating Protestant rvers had not yet been framed.

atican radio admitted that a vote had taken but said "only the Holy Father decide upon such an important mat- ." It warned that "conjectures are out lace and premature." The Pope was rted to have said that interest of non- olics in the council was a "hopeful ." The Vatican this month sent a half- n official observers to the Assembly he World Council of Churches at New ii.

shop calls at Vatican

or the second time within a year, a ranking Episcopal Church leader knocked at the door of the Vatican. Last December Dr. Geoffrey Francis Fisher, then Archbishop of Canterbury, paid a "courtesy call" on Pope John—the first such meeting since the Reformation. This month a U.S. Episcopal leader, Presiding Bishop Arthur Lichtenberger, visited the Pontiff. Lutheran Bishop Otto Dibelius of Berlin has also been a Vatican visitor to discuss German church problems.

Bishop Lichtenberger said the 40-minute meeting was cordial and informal. The purple-cassocked bishop and the Pope met in the Pope's studio, talked through an interpreter, and exchanged gifts. "We did not discuss our differences," Bishop Lichtenberger said, "since this would have been beside the point at this time."

The Episcopal churchman noted that a visit such as his would "have been impossible five years ago." He expressed the hope that such meetings would increase understanding that "may eventually lead to a true dialogue between members of the Roman Catholic Church and other Christian churches."

Vatican invited to co-operate

If the Roman Catholic Church desires Christian unity it is cordially invited to join in the ecumenical movement, Dr. Joachim Beckmann, president of the Lutheran Church in the Rhineland, told a gathering in Germany. He praised efforts of Roman Catholics in Germany to arrive at a better understanding with the evangelical churches. However, official dogma still regards the evangelical churches as "heretics" and demands their return to Rome, he pointed out.

Dr. Beckmann chided the "fantastic" ideas of some theologians that they could unite with the Roman Catholic Church and still hold to the Reformation confessions. He called for open talks between the churches, with all parties testing their

convictions in the light of the Scriptures. "God's Word remains for all eternity, but not our confessions, no matter how good they may be," he said.

Protestants have found the ecumenical movement the best road toward unity, since it provides for co-operation without doctrinal compromise. "Since the Orthodox churches are able to co-operate in this movement, we call to the Roman Catholics, 'Come out of the Ghetto! Come out of your great, radical negativism! Together we must pray, and together we can hear the Word of God,' " Dr. Beckmann declared.

Fallout shelters criticized

Voices from the churches this month seemed to agree that the U.S. Civil Defense program for fallout shelters was an inadequate answer to an urgent problem. They disagreed about the moral impact if the U.S. resumed nuclear testing in the atmosphere now that the Russians have exploded many such weapons.

The General Board of the Church of the Brethren warned its members not to build fallout shelters, expressing "serious reservations" about their usefulness. "There is no effective civil or military defense against all-out war," the board said. "The best defense is peace." The Massachusetts Baptist Convention charged the civil defense agency with "less than integrity in its promotion of fallout shelters. We feel the public is both misinformed and confused." In New York, Dr. Reinhold Niebuhr said that shelters would be useless in event of nuclear attack and "only encourage a degree of acceptance of the idea of nuclear war."

Scientists advertise

Some scientists joined the protest. Two hundred science professors at five Boston area universities took newspaper space to charge that civilization was endange because defense work was "being ch neled into wrong directions for wr reasons." Shelters might "save a sn fraction of the population," but "acc ance of nuclear war would be fatal democratic society," they declared.

Gerald Piel, publisher of *Scien American,* called shelters a "polit hoax." He challenged as "grisly, call and brutal" the claim that 50 mill Americans might die but the nation wo survive because of its shelter progr This is "fraud by computer," he said.

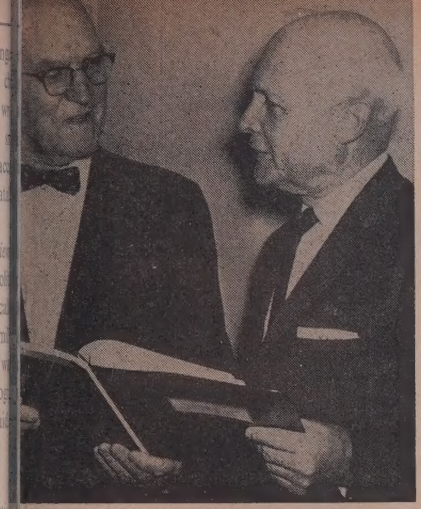
Nuclear weapons debated

Four theologians writing in *Christia and Crisis* agreed that the U.S. must p sess nuclear weapons, but warned aga using them.

Dr. Paul Tillich argued that the of atomic weapons was never justi since nuclear warfare "annihilates w it is supposed to defend." Dr. John Bennett and Dr. Reinhold Niebuhr agr that for any power to attack cities w nuclear bombs, even in defense, wo be "a great atrocity." Dr. Kenneth Thompson said nuclear arms must developed because the Russians resp only power.

The World Congress of Young Ch tian Workers (Roman Catholic) at Rio de Janeiro meeting this month ca on all governments to halt nuclear te It asked that men of good will prom world peace based on justice and char

Ten noted humanitarians—five of th Nobel Prize winners—asked the U.S. refrain from resuming atmospheric clear tests even though the Russians h done so. Among those citing the "gr and continued hazards of radiation to manity" were Dr. Albert Schweitzer, Martin Buber, writer Francois Mau and cellist Pablo Casals.



NEW LUTHERAN AGENCY PLANNED

Dr. John W. Behnken (left), president of the Lutheran Church—Missouri Synod, and Dr. Norman A. Menter, president of the National Lutheran Council, look over plans for formation of new all-inclusive Lutheran agency. Proposals to study an agency to replace NLC will be made to next conventions of Missouri Synod, The American Lutheran Church, and the new Lutheran Church in America.

Common sense on Sunday

Massachusetts merchants set for big pre-holiday business got a rude shock when they found that Veterans Day, Nov. 11, a Saturday, had with several other holidays been included under the state's Sunday closing laws. Dean Cushing of the Boston Retail Trade Board said merchants lost at least $44 million. He called for "common sense" observance of Sunday and holidays.

Mr. Cushing is a member of a special state commission which recently studied the effect of Sunday closing laws. The commission's majority reportedly will urge continuation of the laws, with some modifications to conform to contemporary situations and to meet the needs of specific individuals.

Jewish merchants in Massachusetts, Maryland and Pennsylvania had last year taken to the U.S. Supreme Court a plea that Sunday closing laws violated their religious freedom. The Supreme Court denied the petition, later refused a rehearing. Pennsylvania legislators clouded the picture, however, by amending the state law to permit concerns with less than 10 employees to remain open. The concession was made to aid "family" businesses. In some areas, supermarkets and chain stores got court injunctions, prevented enforcement of Sunday closing pending "clarification" of the law, which they called discriminatory.

New Jersey upholds ban

A furniture dealer in West New York, New Jersey, and three employees of a Bargain City supermarket in Deptford Township had been arrested for Sunday sales. The furniture dealer said his rights as an Orthodox Jew were violated by "discrimination," since he did no business on Saturday.

New Jersey's Supreme Court finally got the case this year, ruled this month that the law provided equal protection for all and was clearly drawn. By a 4-3 vote it upheld the furniture dealer's conviction and by 6-1 it upheld fines levied against the bargain store's employees.

Typical Sunday law confusion developed in Indiana. In February the Indiana Senate defeated a bill that would have closed virtually all business on Sundays. In July, Mayor George Chacharis of Gary ordered police to enforce local Sunday ordinances, enacted under a 56-year-old state statute. Police arrested seven employees of a "Shopper's Fair." The city court fined them $1 each.

Last month the employees carried their case to Superior Court, where Judge Lloyd Hartzler reversed the lower court's decision. He ruled that Sunday laws were unconstitutional, urging that the Indiana Supreme Court enter the case to issue a final opinion.

Oklahoma petition fails

An Oklahoma statute permits sale on Sunday only of food, drugs, ice, burial appliances and "all other necessities." Under the law, beer is sold on Sunday but children's toys may not be. Efforts in the state legislature earlier this year to adopt a new law that would designate Sunday as a "principal holiday" failed.

Merchants and civic groups then got behind a state-wide petition asking a referendum on a uniform Sunday closing law. With 73,000 signatures required to bring the issue to a vote, the petition failed by 400 to get the needed number.

In North Carolina, a recently adopted local option Sunday law went into effect last month and was at once faced with a test of constitutionality. In Charlotte, Judge J. Will Pless forbade authorities from enforcing the law pending court tests.

In Virginia, the Supreme Court upheld a Sunday closing law adopted last year. The law permits certain items to be sold on Sunday. The court said the law was designed to provide a "day of rest" and not to "require any religious observances."

Texas adopted a law which permits business establishments to close either on Saturday or Sunday. Stores may not remain open on both days, however.

New hymn gains followers

Liturgical experts might be shocked but U.S. newspaper readers in a nationwide poll again selected *The Old Rugged Cross* as the hymn they loved best. T surprise in the 1961 selection was choice of *How Great Thou Art,* a hy associated with the Billy Graham ev gelistic programs, for second place. moved up to supplant *What a Friend Have in Jesus,* which stood third. Ot top favorites were *In the Garden, Am ing Grace,* and *Rock of Ages.*

The annual survey was sponsored the *Christian Herald* and by about 1,(daily newspapers. Bill McVey of the m azine's staff said the survey showed t "Americans want to sing sentimer hymns and Gospel songs."

Suburban life scored

Living in the suburbs often produ "mass amnesia or morbid forgetfulnes a Chicago Divinity School professor clared at a conference on city churc at St. Louis. Dr. Gibson Winter s suburbanites rejected city problems wh they moved out to new homes. "Cultu amnesia is a rejection of the past a the old, social amnesia is a rejection social differences, and civic amnesia a rejection of the public sphere," he sa

Lack of concern by suburban churc had ruined the city church, Dr. Win claimed. He called for a new approa to city churches as "missionary area which constitute "an enormous problen The conference was sponsored by t United Church of Christ.

Close city churches?

Downtown churches with dwindli memberships should be closed in ord to strengthen new suburban congreg tions, a study by the Toronto Assoc tion of Baptist Churches concluded. T Canadian group presented a 20-year pl for the denomination, which reco mended that no church be establish

WINTER COLD sweeps down long Kong, Chinese refugees clothing distributed by Lu- n World Relief. Gifts of ing by Lutherans in U.S. and da through LWR's Thanksgiv- Clothing Appeal help make bution possible. Lutheran d Action funds support work.

out a parking lot and that a minimum wo acres be required for the area of ilding site.

ale of downtown property could nce establisment of new churches in suburbs, the Baptist group suggested. rged that these churches should be arefully selected areas and staffed with ask force" drafted from neighboring gregations until they were strong ugh to flourish by themselves. The ort was drawn by a committee of yers, real estate experts, builders, civic cials and pastors.

hool aid fight renewed

U.S. Roman Catholic hierarchy had ttled the administration's proposed pro- m of Federal aid for public schools March. Archbishop Karl J. Alter ed a statement declaring that there "no alternative but to oppose" any eral aid that did not provide equal ds for Roman Catholic parochial ools.

his month the bishops met again at shington, adopted a similar statement. a reportedly unanimous vote they opposed "any form of Federal aid that discriminates against children attending non-public schools."

The new statement was regarded by observers as notice that the hierarchy would continue to bring political pressure to bear against any program that did not provide funds for Roman Catholic schools. The hierarchy was thus still at odds with President John F. Kennedy, first Roman Catholic to occupy the White House. The President had declared that grants of funds to parochial schools would be unconstitutional. He had asked Congress to separate the parochial school issue from the rest of the school-aid program, but Roman Catholic pressures had bottled up in committee the public school aid legislation which was to have been enacted first.

And so forth

The Rev. Vladimir Deutsch was inducted last month as head of the Lutheran Church of Croatia and Bosnia-Herzegovina, Yugoslavia. The church is one of four Lutheran bodies in the Communist land.

WASHINGTON

By ROBERT VAN DEUSEN

ADENAUER EMBARRASSED

KONRAD ADENAUER, the durable West German chancellor, headed for his conference with President Kennedy with a red face. A "faux pas" by his envoy to Moscow had thrown diplomatic and news reporting circles into confusion and raised fleeting suspicions that West Germany was trying to make a deal with the Soviet Union regarding Berlin.

The aging German leader had troubles enough of his own without having his relations with the western allies disturbed by an over-eager diplomat. He had survived the loss of a majority in the Bundestag, a coalition with the Free Democratic party, and opposition to his continued leadership. His next objective was to persuade the U.S. to hold firm on Berlin in the face of Soviet pressure.

THE WEEK before his trip to Washington, the mixup occurred. Newsmen in Moscow issued stories about a new Soviet feeler on Berlin. They mentioned a "four-point plan" of Khrushchev's which might be the basis of negotiations.

Telephones began to buzz and cables flew back and forth. Conversations by Andrei Gromyko with Dean Rusk and President Kennedy had left the impression that no satisfactory basis for further talks had been laid. Was this new approach a trial balloon? Or an attempt to soften the allies and divide their ranks? Or perhaps an indication that t Russians were ready to negotiate?

The four points were a bit vague. Th suggested: 1) a four-power guarantee access to Berlin as a free city; 2) a se arate agreement between the USSR a East Germany to respect this guarant 3) an agreement by the western powe including West Germany, to "respect" t sovereignty of East Germany (just sh of official recognition); 4) further neg tiations on a German peace treaty, wi concurrent negotiations on disarmame

The culprit

WHEN THE flurry had died down, was revealed that no new offer had be made by the Russians. Instead, the Ge man ambassador to Moscow, Hans Kro had placed this interpretation on an i terview he had with Khrushchev, and h leaked the information to newsmen.

Kroll had hoped to break the deadlo over Berlin by a man-to-man talk wi the Soviet premier. He is said to ha told Khrushchev that he could expre only personal views. Some of his ide were summarily rejected, such as the tea ing down of the Berlin wall and the i creasing of cultural contacts between Ea and West Germany.

Other proposals Khrushchev said h could accept in principle and would giv them further thought. Before conferrin with his western colleagues in Moscow Kroll talked with selected newsmen an made it sound as though the points whic met with favor were Khrushchev's ideas

Adenauer was furious at Kroll for tak ing an unauthorized initiative at a deli cate point in the Berlin crisis, and makin it seem that West Germany was prepare to make concessions.

Whether the diplomatic muddle wi affect the Berlin situation adversely re mains to be seen.

Jazz Came to Church

NEIL MELLBLOM

ONLY THE SQUAREST of squares, I'm
e, can keep his feet from tapping
en he hears the strains of a top jazz
nbo taking off on such a classic as
ke Ellington's "Take the A Train."
ere's something about the deep down
mp-thump of a bass and the rhythmic
ord of piano and drums that crosses
lines of music appreciation.

But when the combo is playing in the
ncel of a church—a Lutheran church
hat—toe tapping and finger snapping
sn't come easy.

You can say the jazz combo and the
rch don't mix. Perhaps they don't
, but they did. And for the record,
ause the performance may never be repeated, it should be reported here that the Charlie Mingus Quintet played a concert on Oct. 15 at the ULCA's Church of the Advent, Broadway and 93rd St., New York City.

Mingus and his ensemble are noted artists and their music was good. But they got no applause. Their numbers were heard in the framework of a most unusual innovation called "Adventures in Vespers."

It was another concoction by "Jazz Minister" John Gensel, about whom much has been written and whose ministry to itinerant musicians has even been subject of a recent television show—(Frank McGee's *Here and Now* on CBS).

GENSEL IS A jazz lover himself. He feels an empathy toward that sizeable

clan of minstrels, both famous and infamous, who habituate bandstands from Harlem's Jazz at the Upstairs to the Village Gate. He recognizes them as people, people with problems like anyone else, people with high and low degrees of musical talent that forces them to live a nomadic existence which eliminates the possibility of religious expression in the accepted congregational form.

Getting to know them, which he does in a most unobtrusive way, Pastor Gensel feels he can perform his call to help them. This he is doing—through conversation, through counsel, by holding their bankrolls when they feel on the verge of temptation, by the performance of many deeds. He has accompanied horn players in court appearances, found himself a mediator in the face of crumbling marriages, conducted burials.

So far, so good. It's a strange existence for a Lutheran minister, and there probably aren't many others either interested or capable of withstanding the ever-increasing demands on all-hours time. The ministry is real.

But to bring it in off the street? To open the chancel to trombone and drum, beating and blowing not Bach but the likes of Basie and Brubeck? Why?

LIKE MANY OTHERS who came to Advent, I was not one who attended out of a consuming desire to see and hear one of the jazz greats. My inability to discuss the subject in its own vernacular proves I am more square than hip. I had heard of Mr. Mingus and on occasion have enjoyed jazz. But I'm not going to shuffle off to Newport for next summer's festival or even go far out of my way to hear a good horn or piano man in New York. It was curiosity more than anything else that brought me to one of the front pews.

The audience was mixed. Several N gro men and women, and children, w in the crowd that filled most of the na Advent is a well-integrated church. S organ strains filled the old Gothic sa tuary, covering hushed conversatio Most eyes were fixed on the head of t center aisle, where Danny Richmond w meticulously adjusting a full set of dru — tightening screws, finger tap-testi drumheads, slowly arranging cymba Then he disappeared and the org stopped. The brief ensuing silence l fore Gensel and the musicians appea may not have been golden, but it w the last bit of quiet for the next t hours.

"O Come Let Us Worship!" the f robed pastor intoned after Mingus a the others took their places. The lea of the group is a big man, of medi height and heavy, a round face weari a Ustinov-beard. He stood between t grand piano and his bass. To his r and left were Doug Watkins, with other bass; Jimmy Knepper, trombon Yusef Lateef, the tenor sax man, a Richmond, seated at his drums. All Knepper are Negroes.

"Praise ye the Lord. Praise God in is sanctuary," Gensel recited. As he ntinued Psalm 150, Mingus applied his w to the bass strings and stroked a w, soothing accompaniment. Richmond ined with subdued snare rolls and taps.

It was pleasant, appropriate, the music centuating the lyric phrases of the alm. "Praise him with the sound of e trumpet . . . with the psaltery and rp . . . with the timbrel and dance . . . th stringed instruments and organs . . . on the loud cymbals . . . upon the high-unding cymbals." Richmond soberly unded his cymbals on cue.

THEN THE MOOD broke and Gensel in-oduced the quintet and explained that s was a worship service—but a differ-t kind of service.

Jazz, he said, can be a means of re-ious expression in itself. The musicians re under no restrictions. Unlike anned jazz liturgical experiments, they uld "provide their own structure," ing the "contemporary language and om of jazz" to express their feelings "worship, joy and sorrow."

"I don't even know what they're going play," Gensel said, stepping down to a nt seat.

Mingus moved to the piano and announced they would open with what "we call Ecclesiastics." It started quietly enough, then suddenly lashed out.

Several things were apparent in the next few moments. Today the minstrels were expressing joy; anyone who came to the service to hear progressive but pious jazz was going to be disappointed; if the musicians had ever felt any inhibitions over playing in a church, they had zipped up those inhibitions in their instrument cases.

It was a long number and loud, as was the next and the next and most of the rest. It was excellent. This portly gentleman who moved from piano to bass, who bobbed his head and grinned, who smiled approvingly as his companions performed their solo bits, was deserving of his wide reputation.

But it was strange, too. I couldn't keep my eyes fixed on the musicians. Commanding my attention was Advent's brightly lighted apse, adorned with intricate white sculpture work—lofty angels, scenes of the Crucifixion, the Last Supper, the Ascension. This, while my ears rang with sounds of saxophone, drum, bass, trombone and piano, while they caught unrestrained phrases of "Hit it! Take it! Go now. Uh-huh!"

IF I WAS SHOCKED — and I was — I shouldn't have been. Still fresh in my memory was a record jacket description of the man. Jazz connoisseur Nat Hentoff had written:

"Mingus tries harder than anyone I know to walk naked. He is unsparing of phoniness and pomposity, and is hardest of all on himself when he feels he has conned himself in any respect. In his dealings with people he is unpredictable because people are."

And I was aware of the occasion when Mingus, at the breaking point of exasperation over an unattentive jabbering night club audience, grabbed the microphone and launched a searing condemnation of the houseful of "phonies" who were in attendance not because they appreciated the music but because jazz is popular.

He had no such gripe at Advent. Dead silence greeted the end of his numbers and I was close enough to the front to note his bemused smile and hear a part of a comment about "no applause." If that didn't please him, the attentiveness of the audience must have.

ONE SELECTION, however, did com close to bringing applause, at least. min This was Mingus' number on raci equality called "Fables of Faubus." It a piercingly sarcastic piece intersperse with loud vocal booing and no-hold barred lyrics. Fragments of phrases staye with me—"Two, four, six, eight, the brainwash and teach you hate. . . . Wh is he so sick and ridiculous, Daddy? . . Two, four, six, eight, they say you g to segregate!"

This was a vivid expression, but wa it a religious expression? I was hearin good music and these men were certainl enjoying a wonderful freedom. I couldn help wondering, though, whether we i the pews were being laughed at, taunted

Mingus also preached—not in perso but through his unpublished autobiog raphy, a thick manuscript he calls "Be neath the Underdog." Gensel read por tions and it generally supported the min ister's contention that the noted bassis is a man in search of God. In a wild flowing style as progressive as his music Mingus writes of jazz as the "omnipoten all-conscious music of the eternal soul.

THAT WAS ABOUT IT. There was more usic after an informal sermon and the ading from Mingus' book.

"One of my first thoughts," Gensel nfided from the pulpit, "was, 'This is possible! This music in a church?' " was inclined to agree. In spite of the teresting bass-drum accompaniment to e psalm, in spite of the obviously hon- t description of Mingus as a man in iest of understanding and truth, the vhy" of the vesper-adventure still es- ped me. If it was simply an oppor- nity for talented musicians to commu- cate their religious feelings through eir instruments, I was unable to trans- te the sounds.

Perhaps the jazz minister got the mes- ge more clearly than many of us, hav- g his own true appreciation of the mu- cal style. He said he would be satisfied the service did nothing more than make eople think. This, I'm sure, it did. I ought, "This is not going to start a fad. hurch choirs and organists are safe."

BUT IN MORE serious reflection, I'm ad I attended. It was a traumatic experience, but there was a purpose. The sometimes pleasant, sometimes wild concert was not planned as a fad-starter. It was a means to an end, a calculated attempt to shatter pietistic shells, to provoke thought about the church and its relationship to the world.

"Isn't it true we have coated life over with so much sham that we have made religion a church situation—a withdrawal from the world?" Gensel asked. "If religion is segmented, if I have to be a chameleon, wearing a clerical collar in church and a turtleneck sweater at the Jazz Gallery, then I'm a hypocrite."

He's not a hypocrite. He wears his clerical collar both places. He takes his ministry into the night world of flashing lights and through the vesper service brought a piece of that world back into the church. It was an effective gesture aimed at making the twain meet. "I know I'm going to get telephone calls," he said, second-guessing reaction. "It's going to be interesting."

But he smiled when he said it. And I had to smile in return—the least that can be said is that it was interesting.

THE PROBLEM OF BEING A Pastor's Kid

By Anne Jordheim

My study on what Lutheran laywomen think of their pastors' wives (*The Lutheran,* Nov. 15) was never intended to reach beyond the wife-stage, although I could not resist putting into my questionnaire one item concerning the PKs (pastors' kids). I asked—"Should pastors' children be put into a different category than other children?"

Very few answers were a mere yes or no. Comments flowed freely. So did suggestions. Opinions were almost as far apart as East and West in today's two worlds.

"The pastors' kids are always the worst, I found," a nurse of many years' standing wrote. "I guess they are left alone too much at home or with babysitters while their parents attend church meetings. Or maybe the parents apply too much psychology and not enough discipline. Who knows whether the Catholic Church doesn't have a point in not letting their priests marry?"

Another lady commented—"Our PKs certainly are not penalized for their father's profession. I believe we even spoil and idolize them too much."

A Midwestern poet and church woman thought most pastors' children receiv too much attention. Nevertheless, sh thought most of them seem to outgro the effects because some of our greate writers and statesmen grew up in pa sonages.

Many women reminded me of th fact that pastors' children are apt to reb against the restrictions put upon the by their father's profession. "However, one lady added, "astonishingly enoug most of them seem to turn out we enough after all!"

One teacher from New Jersey wrote "No sensible parents, pastors or no would place their children into differen categories from others. Still, they mus explain to them that a certain type o behavior is expected from ministers' chi dren. (This certainly applies to the chi dren of many other professional men a well.) PKs must reconcile themselve with the fact that certain restrictions ar normal for them!"

Although Lutheran church women ex pect much from their pastors' wives, the show a more tolerant attitude toward the pastors' children.

One saleslady put it this way: "You pastor's wife shouldn't worry so muc

out how her kids will turn out. A ild can't be expected to be perfect just cause his father is a pastor.

"Pastor's children, just like others, have be taught how to become effective ristians. We do not blame a plumber's ild for his father's poor plumbing. The ildren cannot help for what their thers do!"

PASTORS' CHILDREN may or may not ve a variety of growing-up problems, pending upon the community and par- n they live in and, of course, so many her influences. Nevertheless, they are t unique in any way, even if they ve to change towns and schools at fre- ent intervals. Children whose fathers rve in the Armed Forces or Diplomatic rps must do likewise.

PKs as well as other children experi- ce resentment and opposition at one ne or another. They may be labeled oody-goody" children or—in reverse— the "untamed" ones of the gang. PKs well as other children may resent urch activities at times, especially if ey are forced to attend too often.

A delightful woman doctor told me that in her opinion the pastors' children's main problem is an entirely different stigma. They are expected to be intelligent, even talented. This is taken for granted by most members of the parish as well as the community at large.

Thus if a child fails to live up to such high standards, he may be looked down upon. Inferiority complexes invariably result, and although the child may be perfectly normally developed otherwise, he will hardly ever be able to accomplish what is expected of him. The end result might easily be a young adult who turns away from the church and his faith.

ANOTHER ACTIVE church woman expressed this point of view—"Parsonages should be the inspired centers of culture, where well-behaved, well-scrubbed, and well-dressed children show utmost obedience to their well-adjusted elders who are above reproach and never, but never, lose their temper.

"No, let us be grateful that this somewhat far-fetched ideal doesn't actually exist. A parsonage family should be permitted to be just as normally maladjusted as the rest of us!"

One Midwestern farmer's wife proposed a solution of the ever-present prob-

lem faced by many pastors' wives with children: How to divide their time justly and evenly between the family and the church.

"Let us grandmothers organize a baby-sitting pool for our local pastors' wives in return for the services they give to the church and thus leave them free to use their talents. Too many of our pastors' wives, who had a good education, are tied down with diaper washing and household chores. And their children won't suffer when they are left with competent babysitters at times."

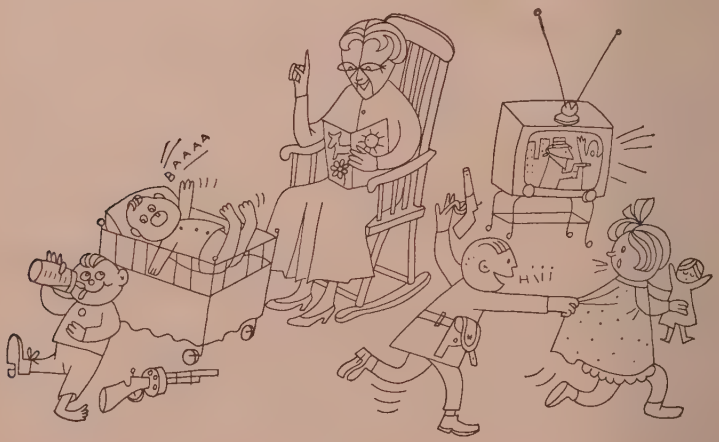
ONE OF MY FRIENDS, the mother of two teenagers, told me: "Parishioners should have a hands-off and no-remarks policy towards their pastors' children. What is the difference whether their father is a pastor or a laborer? All children must respect their father's work and accept the irregular way of life connected with it. From my own experience, let me tell you this: we have always loved our PKs dearly!"

No doubt about it, PKs do get spoiled at times. The reason they are well liked may be not because their father is the pastor but because they are accu tomed to meeting strangers. They fe at ease with nearly anyone they mee Obviously they learned this behavior fro their parents. PKs are expected to b gregarious and may thus become a litt too forward and even self-centered.

"I think it is very important that Lu theran pastors' children show good breed ing and have a healthy outlook on life a lady wrote. "They'll need it later i life. It seems that most PKs, althoug spoiled as children, must be tough a young adults.

"Most of them have to work their wa through college. Of course they won starve, but they'll never have much spen ing money. And they are among the fe children of professional men, who w never know the real meaning of 'home Their parents most likely will never ow one. They will always return to som body else's house, the parsonage.

"And, of course, as ministers' childre they are expected to succeed, no matt what. Will you tell me why, with a these difficulties involved, still so man of them follow their fathers' footstep and as a rule make excellent pastors?"



Hands of Mercy

in Jordan

"PLEASE, DOCTOR, may I be an angel
)o?" the small Jordanian patient asked.
The American doctor looked down at
s badly crippled patient in surprise. He
ıdn't guessed that she spoke English,
understood about the coming opera-
)n.

A nurse explained the request. Little
'ara had been told that a friend of hers
ho died had become an angel, a state
at to this sick little girl seemed highly
:sirable. Perhaps this big foreign doctor
'ould make her one.

But American orthopedic physicians,
)ne and joint specialists, go to the
ashemite Kingdom of Jordan to make boys and girls well, not to make them angels. These highly trained doctors are members of a letter club formed after the second world war.

Jordan is now their special project and the letters OLCOP, which designate their work, stand for the long title Orthopedic Letter Club Overseas Project. From this club of 64 members (52 Americans) one doctor goes to Jordan for a month of service, not only without remuneration, but paying all his own expenses.

ONE OF THESE SURGEONS is Dr. Paul L. Weygandt of Akron, Ohio. He, his

BY RUTH I. SIMON

Augusta Victoria Hospital in Jerusalem

wife and six children are active members of Akron's Trinity Lutheran Church. From his month of work in Jordan Dr. Weygandt brought back not only enthusiasm for the work done by the orthopedic doctors, but also a layman's glimpse of Lutheran World Relief in the land of Bible history.

OLCOP began operating in 1959 when these busy doctors decided that they wanted to use their skill and training in some way that might assist people of an underprivileged country.

Investigation showed that for the more than 1,500,000 people of Jordan there was not one orthopedic doctor. Yet there was a great need for one. Jordan is filled with refugees from Israel who live in utter poverty, and many children grow up as cripples because there is no help for them and because physical infirmity is considered with a sense of fatalism as the will of Allah. The work was sponsored by MEDICO and had the full co-operation of the United Nations Relief and Works Administration.

Dr. Weygandt has high praise for the co-operation of the Jordanian doctors, many of whom are well educated and trained. "We American doctors do what surgery we can, but that is only the proverbial drop in the bucket. It is our purpose to train the native physician in orthopedic work. They not only observe as we operate, study x-rays with us, but perform actual surgery under our supervision."

American doctors receive a hearty welcome not only from the government, but from the people as well. Dr. Weygandt likes to recall how he entered a small village shop one day to buy fish.

When the proprietor discovered that his customer was an American doctor, the shop seemed to fill almost miraculously. Eager relatives brought the sick, the blind, and even the mentally ill. Dr. Weygandt thought of the Great Physician who traveled through this same land many centuries ago, and he wished that these Bedouin people might know him also.

Although OLCOP doctors could easily concentrate their work in one hospital they decided that it would be more effective to cover more of the country

This was also the suggestion of the Jordanian Minister of Health.

Since Jordan is about the size of the State of Indiana, work in five stations requires many hours of driving, often in intense heat and over dusty roads. Headquarters for the OLCOP are in the American Colony Hospital of Jerusalem, once a caliph's palace. Doctors return there each evening.

THE PROGRAM starts on Monday morning at Augusta Victoria, a 200-bed hospital in Jerusalem. This is the largest hospital in the old city and was established by German Lutherans before the last world war.

When the German Church could no longer support the work it was turned over to Lutheran World Federation. The staff is now paid by this Federation, while the care for refugee patients only is provided by UNRWA. German Lutheran deaconesses serve in many capacities in this fine institution.

This large hospital is not only the headquarters for Lutheran medical work, but from there the medical program is extended to the very poor through several clinics.

Dr. Weygandt will not soon forget the bales and bales of clothing, 3,000 of them, which he saw stored in this hospital. This clothing had been collected through Lutheran World Action, and was waiting delivery to small villages which in turn would distribute it to the Bedouins and refugees.

The tall white tower of the German Lutheran Church of the Redeemer was visible over much of the city, but Dr. Weygandt soon found that there were services only every three weeks.

OLCOP doctors often use braces supplied by Lutheran dollars. For a long time all braces in Jordan were hand made by a refugee from Joppa. Hand work was slow, the need for braces was great. It was to meet this need that the financial help of Lutheran World Relief made possible a sufficient supply of second-hand braces.

AMONG THE PEOPLE Dr. Weygandt met during his Jordanian mission he remembers one particularly. She is Mrs. Bertha Spafford Vester who has lived in Jordan all but three of her 82 years. Her parents were Americans who gave much to the country in gratitude for their rescue from the great Chicago fire.

It would be hard to even estimate the extent of Mrs. Vester's benevolences. They range from the building of the Spafford Memorial Hospital in Jerusalem to her personal interest in the poor, the crippled, and the sick.

One of these was a 14-year-old professional beggar at the Damascus gate. After Mrs. Vester brought him to OLCOP doctors he became one of their favorite patients. Instead of sliding around he now walks. Each Friday finds the orthopedic doctors busy in the hospital established by Mrs. Vester.

OLCOP at present limits its work to the Jordanian Kingdom. Later they may expand to meet needs elsewhere. It may well be that wherever they choose to go Lutheran World Action and Lutheran World Relief will be there to help.

Crippled children from Bethlehem

FIVE MAKE A FAMILY

Thanksgiving Weekend

"THIS WEEKEND FLEW!" Karen exclaimed as she gathered her things and prepared to go back to college after Thanksgiving. "I planned to do so much and see so many people, but there wasn't time enough."

"Seems to me you did a lot," Dan commented, as he came down with her suitcase. "And as for seeing people, who were all the guys and dolls who were jumping about this house all weekend?"

"Now, Dad, you like my friends."

"Sure, Honey. But I couldn't find a quiet place to listen to Saturday's football game."

"Next time you come home," Pete said, "remember the college pennant you promised me. I want it for my room."

"Peter Melton!" I exclaimed. "Don't you dare to tack another thing to your wall."

"I won't," Pete promised. "I'll hang it over the mirror."

"Aren't you going soon?" Sue asked impatiently, as Karen hunted for the books she brought home.

"Anxious to be rid of me?" Karen asked.

"N-o-o-o-o." Sue's negative was half-hearted.

KAREN LAUGHED. "I'm wise to you, Chicken. You're dying to have me out of the house, so you can be Number One Daughter again."

Sue smiled. "I do have more attention—and more privileges, now that you're gone. Everyone treats me as if I am older."

"You are older, Sue," I said. "And you're treated in a more adult way because you're acting in a more adult way."

Karen sat on the bottom step. "I enjoyed everything this weekend. I love school, but a four-day holiday is so relaxing."

"We were glad you could be home," I said. "I like to go to church with my family on Sunday and on special festivals. I liked the early service on Thanksgiving."

"And it was fun to sing with the choir again," Karen said. "I miss the gang. We always had such fun on choir practice nights, even while we worked hard."

"That reminds me . . ." I remembered a message. "Pastor Ittel asked me about Christmas vacation. Did he see you at church today?"

"No. What did he want?"

"Perhaps Alice Anderson told you at church? The Luther League is having a Christmas party at the Home for the Aged. Pastor Ittel wondered . . ."

"Oh, yes, Mother. Alice told me. College vacation dates will be just right. I'll be able to go. I want to go. We had such fun at our last party there."

KAREN LOOKED at me hesitantly. "Mother . . . Dad. . . . I was going to ask this in a letter. To break it gently. But I'll ask now. Will . . . will you . . . ?"

Karen spoke so hesitantly that I thought it must be some drastic news. She's not engaged! I closed my eyes and hoped against it. Karen's fairly level-headed, but college does things to girls

"Will it be all right if I spend two days of Christmas vacation at Timothy Wagner's house? He's not coming to our town at all this vacation. His mother was at college last weekend, and she said they would like to have me."

"Not for Christmas Day, I hope," was my answer.

"Oh no. Mother, I couldn't be away for Christmas! Timothy's mother suggested I come home with him the day vacation starts, stay a couple days, and they'll see that I get home. We want to go skiing."

Pete sighed and headed to the basement. "You women! Never plan ahead. If you're going to Timothy's for skiing, you'll have to take your ski stuff now. I'll get the skis and poles . . . and your boots. I saw them yesterday."

Karen laughed. "You're so right, Pete. I didn't think of that, and I'll not be home again till Christmas vacation. Sue, dash up and bring my ski pants. They're in the bottom drawer of my chest. Thank you both. What would I do without my baby brother and sister?" She ducked the sofa pillows Sue and Pete hurled.

"Just for that, I'll tie granny knots in your boot laces," Pete threatened.

A FEW MINUTES later everything seemed to be assembled. "Come on, Sis," Pete called. "Aren't you ready yet? You women sure take time to gather up your junk."

"I can't leave till my ride comes, can I?"

Just then a car drew up. Pete peered into the wintry twilight. "Here they are. What a car-full. Who's driving?"

"Sally Porter's father. He's taking Sally and three of us back to school. We have to sign in at the dorm by eight o'clock."

"Here, I'll carry the suitcase," Pete offered gruffly. He's so hard outside and such a softie inside. He likes Karen but hates to show it.

"I'll take your laundry bag," Sue said.

"I'll bring the box of food," I said.

DAN LAUGHED. "I'll bet every girl in the car has a box of food. How you eat three good meals a day and in-between snacks at the school snack bar and still dispose of all this extra food . . ."

"They'll have a second Thanksgiving in the dorm," I said. "I suppose each girl has a turkey drumstick or slices of white meat."

"I'm glad you reminded me about Thanksgiving, Mother," Karen said. "Mother, Dad, Pete, Sue, I had such a good weekend. Church twice, friends at home, Alice's party, wonderful meals, that Friday hike in the woods, and that Thanksgiving dinner! Thanks for everything!"

"One, two, three, everyone march!" Pete ordered. "Let's get her to the car or she won't leave us."

✠

NOWADAYS the formal acknowledgment of religion is popular: it is the "nice" and "respectable" thing to do. But never was there so much talking about God and so little walking with God. An ex-pugilist, for example, writes, "Somebody up there likes me," and it becomes a best-seller. But this indefinite "Somebody" who vaguely "likes" is a far cry from the God who "so loved the world that he gave his only begotten son."—D. REGINALD THOMAS in *Love So Amazing* (*Fleming H. Revell*)

WORSHIP NOTEBOOK

OUT OF FRUSTRATION TO SERVICE

FRUSTRATIONS, they tell us, arise because of our inability to cope with situations. No matter how big or how small the problem, if we can't lick it, we stew all over the place.

One of the things that bothers me is what I regard as an invasion of my privacy. This happens every time I open the mailbox at my front door. The mailbox is full, and most of the contents are junk.

Like a lot of other people I've fretted and fussed over these unsolicited folders, pamphlets, so aptly named "throwaways," but simply to cram them into the wastebasket for future referral to the garbage pail doesn't get rid of a frustration.

I had just about given up hope when I came across a letter in the local newspaper. Another reader experiencing the same sort of frustration proposed what to me was a fascinatingly puckish scheme. Most of these pieces have a return envelope with return postage guaranteed. Why not, suggests this writer, send those envelopes back, stuffed with such heavy stuff that it will weigh more than an ounce or two?

Now I know how to get rid of one frustration, and I feel better.

AS I TALK to some people about their Christian duty I find evidence of another frustration. Because I'd like to help these people, and because a new year of grace on Advent Sunday opens up a time for turning over a new leaf, I make the following proposal.

But first let me describe the symptoms. There are a lot of people who, if they do any real thinking about religion, eventually boil the issue down to a basic question: what must I do to be saved? Bible readers will recognize these words as the cry of the jailer after an earthquake had opened the doors in the prison at Philippi where Paul and Silas were held. Most people will also remember the familiar reply of St. Paul to the trembling jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved . . ."

The people of whom I am speaking say, "Yes, I do believe, and I know that my salvation can result only from faith. I understand and accept the teaching of justification by faith alone, but . . . what do I do now?"

This question presents a frustration to many people. One person asked, does this mean that I simply sit on my well-padded lounge chair, believing and trusting, that's all? Obviously, the answer is no! But what then are we to do.

I CAN sympathize with such people. It seems to me that we Lutherans deal at such length with what a man must do to be saved that we give very little attention to what a man must do for the rest of his life span as a result of having turned in faith to Christ. I dare say that the number of books that have been written on the subject of justification by faith since the Reformation far exceeds the number of volumes written to define what we mean by Christian obedience.

And here is the frustration for many people.

Certainly no one will expect that religion is only an intellectual activity. One does not simply stand absolutely still and

say, with great certainty, *I believe!* Yet did you know that there have been times when the Lutheran church has been accused of teaching what the theologians call "quietism"? It's obvious, isn't it, that action must flow forth from faith, that once a man says that he believes, his life must show forth in joyful obedience the fruits of belief, an obedience to those precepts of the One in whom we believe.

But WHAT does that mean? During Advent the church undergirds its attention to Christ with those portions of Scripture in the Old Testament which treat of the prophecies that pointed toward his coming. One of the more familiar of these is from Isaiah who describes the Messiah who is to come, not as a king who comes with earthly power, but as a suffering servant (Isaiah 53). God sent his Son to earth to serve!

The word "servant" isn't something that excites us. A servant, too many of us think, is a lowly person who is to be pitied. There is something demeaning about the concept of serving. "I'm not going to have anyone waiting on me!"

Yet we expect and demand service a thousand times a day. The attendant at the gas station, the waitress in the restaurant, the teller at the bank, the telephone operator . . . all are at our service.

And that's why Christ came to earth. He said, "I am among you as he that serveth."

Christ's entire life on earth was a service. But because, in one sense, that earthly life is finished does not mean that that service is done. We say that the church is the Body of Christ, that is, that Christ is still in the world. This also means that we who are his hands and feet are carrying on the service he began.

All of us know the nature of that service, at least we have a good idea of what he expects of us. When we behave toward our neighbors in a spirit of love and concern, when we wait upon our fellow man, putting him and his interests above our own, then we are serving him. And in a very real sense this is Christ's service. This we call ethics.

But is there no other form of service? After all, a lot of people who have never heard of Jesus, or if they have heard of him they have refused the church, are also acting according to certain ethical standards. Is this not also a part of the service of Christ? How distinguish their actions from those of Christians?

Have you ever thought why we speak of worship as services? We say that our church has so many services on Sunday morning. But who is being served? To listen to some people is to infer that this is an unfortunate choice of words. Worship, they say, is what I do so God may fill me with his grace. Some of these people even go so far as to say that in worship man does nothing. See, there's that frustration coming to the fore.

But man is doing something. He gets up out of bed, dresses, goes to a church, prays, sings, kneels, eats and drinks. Is this nothing? And if he is *doing* something, we have every reason to ask why.

I SEE NOTHING wrong with using the word "service" for worship. Nor do I find fault with the idea that I am doing something, not for my neighbors (that is ethics), or for myself (although I benefit), but for God. It's true that God doesn't need my actions. But does a parent reject the feeble, fumbling efforts of a child simply because the child doesn't make a real contribution to the parent's work? Certainly not! Thus when I pray and sing, I am serving God.

But be careful. Just because you realize that you do something in worship

doesn't mean that you're doing it in order to get something. What you do, your service, is an act of thanksgiving. You wait on God with your worship, and your behavior (in the church and outside) out of gratitude.

That, after all, is all we can ever do. A lot of us may be frustrated in that we feel that forces are out of our control. "After all I am only one insignificant fellow, what can I do?"

What can you do? You can make the greatest offering of all . . . your grateful service. Just think what would happen in the world if people looking upon going to church as an act of service offered to God! If hearts really meant what lips said. If motives were pure because they knew they were to come under the scrutiny of Him who gives us all.

Worship is service, service is love.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Irresponsible

QUESTION: My sister Emma is going wild. She is thirty, married, and has a daughter of nine. Albert built a nice house for them. Two years ago Emma took a job as a barmaid, and there the troubles began. Albert works a good many nights. When Emma started working she also began to leave Alice with me—all week, until Friday when her parents were to pick her up. Often she was not called for, and the little girl didn't know where her mother was.

Then Em started drinking heavily, which occasioned fights with Al, for he doesn't drink. When Emma came to get Alice she acted as though she didn't want the child. We tried to soothe little Alice and to make excuses for her mother. When school opened Alice was tossed between her father and a neighbor. Then at Christmas Emma lost her job.

At that point Emma started her disappearing acts. She would take off for one to three weeks at a time. When this happened she gave her child no assurance as to who would care for her. This made the child very nervous, and she missed weeks of school. The state police were called in, and it was found that she was with another man, who has grown children and is divorced. Em's husband says the man is a drunk.

When my sister comes home, from heaven knows where, she pleads for pardon and another chance, says Al is too good for her. He then forgives her. But she soon runs away again. Sometimes Albert has had to leave Alice alone when he goes to work. At times Em brings Alice here so that she may "go to the doctor, or shopping," but she goes somewhere else. She drives a car when she is drunk.

Some time ago Al took Emma to Florida in the hope that they could work out a new harmony. It seemed to have worked, but a few weeks later she again disappeared, and Alice was farmed out to another relative. Al is at his wit's end. She asks him not to let her go out alone, but when he tries to do anything about it she goes into a rage. She has a forlorn appearance and an awful outlook on life.

am afraid to say anything to her lest make her worse. When we take our oys to walk in the park she says we're azy for walking around in the woods. ne sees no meaning in the simple things life—only a questionable group in a loon seems to have any attraction for er.

None of us knows what to do. She fuses to go to a counselor.

REPLY: Addiction to alcohol, bad company, extra-marital adventures, and domestic irresponsibility in some cases seem to defy any solution, unless the offenses are so extreme that legal action can be invoked, and then any change may be only temporary. Ultimately it may have to be used as a matter of restraint.

The first problem is to change her motivation from a desire for wild living to a genuine readiness for help. A personal desire for assistance is necessary. Attempts to use force, or some strategem, as a rule, do not succeed for any length of time. The outlook is discouraging, but the situation is not entirely hopeless.

If she could, even for a short time, show an interest in talking to someone it might prove a small start toward something better. In general, it is not good for any counselor to make a direct, unsought approach, but in some cases a pastor or some other stable, mature, well-respected person could well make such an approach, in a very tactful way.

Occasionally a severe upbraiding may help, but that is very questionable. It seems that a sympathetic approach, especially if she will give it a degree of approval, is the most promising line. If she will hear out a short visit, the way may be opened, but it should then be followed up diplomatically, with use of a variety of the better modes of conversation. It may require a long-drawn-out effort. An example of Christian love, patience, and helpfulness may make an impression. She should be assured that people are praying for her, and she should be asked to pray, even though her present attitude is far from being devotional.

Teacher

QUESTION: A teacher in the junior department is falling far short of what is needed. Eileen says the teacher tells the youngsters ghost stories. She seems also to have related to them some other superstitions as facts. Then, on one Sunday, she regaled them with some of her romantic experiences. It appears that little time is given to the lessons.

I have spoken to another parent who is disturbed by this situation. We have done nothing about the problem yet. The teacher belongs to a well-known family in the church, and we don't want to be a source of trouble or conflict.

REPLY: Certainly you do not want to create any trouble, but if the reports are correct the situation must be dealt with and corrected. Children's reports are not always accurate. You had better investigate quietly. If you find substance to the stories, report the facts to the pastor and to the superintendent.

You need not tell Eileen, or any other children, what you are doing. The superintendent or pastor may need to hear the child's report before a conclusion is reached. If the church school officials are unable to bring about a decided change in the teacher, she will have to be replaced. The whole matter, of course, will have to be handled with discretion.

BOOKS

MAN DEPENDS ON GOD

Creation and Law. By Gustaf Wingren. Tr. by Ross MacKenzie. Muhlenberg Press. 210 pages. $4.

Each theological generation produces its own overemphasis; each falls into its own heresy. The neo-orthodoxy of our times, represented by thinkers as different as Barth and Nygren, Brunner and Cullman, has focused upon the saving work of God in Christ to the neglect and distortion of God's total work, especially as Creator. This volume strives to correct this perspective, seeking to show that faith in God's creativity must precede faith in his redemptive work.

A man cannot be reconciled to God until he is conscious that he has strayed from his proper relationship to God and until he perceives that this relationship is that of a creature-son dependent upon a loving Creator. This is fixed in the "Law of God" which describes both the broken and the unbreakable aspects of that relationship.

In the first section of the study the author would show how utterly man is dependent upon God as Creator, whether he realizes it and responds or not, and also how God continues to use his "natural" order which includes man, to create, uphold and judge man for his good. The fact of creation is thus itself a "gospel" of God's love expressed in making and upholding the life of each individual and the world in its inter-relatedness.

Sin is the basically false relationship in which man seeks security in some aspect of creation, instead of through faith in his Creator and love for God's other children. "In his idolatry man clings for his security to something in Creation that is intrinsically good, for it has been created by God, but he clings to it as though it had power in itself to create. Thus his estrangement from God grows wider. . . . So does his estrangement from his neighbour (for he cannot freely give to others as long as he clings to that which is created).

In the second section the author shows how the Law, natural and revealed, expressed in human government and in the Scriptures, is God's merciful means of holding sin in check and calling forth that sense of guilt without which the experience of divine forgiveness is impossible. The Law's first use is to enforce, as far as this is possible, the will of God, i.e., love for one's neighbor. Its purpose is "that the work men do shall be good, not that those who do them shall be made better."

Its second purpose is to produce a sense of guilt. When it does this, the Law performs a judgment which is not just condemnatory but quickening, since it destroys man's false independence. But since it is the Gospel in Christ that reveals what God-like goodness and love really is—Gospel and Law together produce the sense of guilt which opens man to God's redemptive and re-creative work.

This book continues in the main direction of Dr. Wingren's clear thinking, already indicated in *The Living Word* and *Theology in Conflict.* Another volume by the theologian, treating of the Gospel and the Church, has yet to appear in English. But for now, few books of our times will serve the Lutheran pastor better in helping to restore balanced Christian thinking which focuses upon the central religious need of our times—to show men how Christianity is relevant to the totality of life, and not just to a "spiritual" or individualistic" segment thereof.

WILLIAM C. BERKEMEYER
Drexel Hill, Pa.

LATIN AMERICAN MISSION

The Quiet Crusaders. By Henry L. McCorkle. Friendship Press. 175 pages. $2.95.

Here's an up-to-date, vividly written tra
eler's account of Protestantism in La
America. It covers a wide area, from t
primitive, superstition-ridden hinterlands
the modern city; from the untrained

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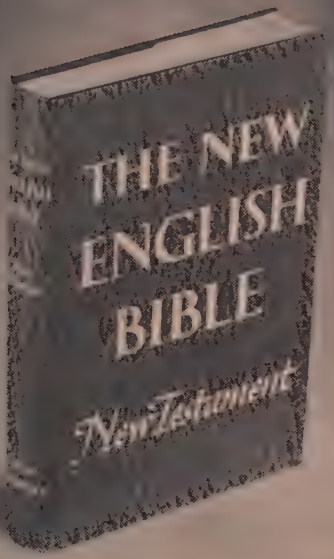

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460 pages. At all booksellers. $4.95

Published jointly, throughout the world, by
OXFORD UNIVERSITY PRESS CAMBRIDGE UNIVERSITY PRESS

evangelist to the internationally known churchman; from the 1948-58 persecution of evangelical Christianity in Colombia (more than 115 martyred; more than 200 schools closed; more than 100 churches and chapels destroyed or otherwise closed), to the peace of the half-million strong Lutheran Church in Brazil.

Through brief life sketches of a number of leaders, both lay and clerical, the author takes us to the vital Latin American frontier, bringing to us the pulse of the battleground in the not always quiet crusade to win Latin America for evangelical Christianity. (Many of us Latins, who have seen the light, call it bluntly winning Latin America for Christ.)

The main need of Protestantism in Latin America is correctly given as leadership ("more trained personnel—ministers, teachers, specialists in such fields as agriculture, home economics, social work").

Other needs mentioned: 1. A broader outreach (to go beyond the poor and those moving into the middle class and include the working class and the intelligentsia).

2. More flexibility in the help that comes from North America. ("The old-time North American missionary is not welcome in Latin America any more. He is too stiff.")

3. To make the real nature of Protestantism known. ("The average Latin American knows . . . that there is a difference when one is a Protestant . . . (but he) does not realize what produces the difference. . . . (We must) make clear the cause . . .")

Rio Piedras, P. R. FRANCISCO MOLINA

SERMONS ABOUT PAUL

Paul and Letters. By J. Winston Pearce. Broadman. 168 pages. $2.95.

Based on sermons delivered in a Baptist church, these brief studies give a sense of understanding Paul. We feel as though we were living in his times, particularly in the first chapter, which is written as though Paul were speaking to us.

Paul was a man of contrasts. In the opening autobiographical chapter, Paul mentions six of these contrasts: Jew and Roman, scholar and laboring man, religiou ascetic and cosmopolitan leader, physica strength despite physical weakness, con ciliatory nature and fighting spirit, humilit and exaltation.

The study of Paul's letters is arrange in the order of their writing. The chapte titles themselves are a promise of the verv waiting for you here, such as: "Thank Go for You," "One Foot in Heaven," "Fron Earthquake to Climax," "The Church o the Brink of Hell," "The War Is Over, "How Big Is Your God?"

Paul says to the Thessalonians, "We giv thanks to God always for you." Pearce ask "How would you like to be the kind o person, the kind of church member, wh would cause your pastor to thank God ever time he thought of you?"

Philadelphia HENRY SCHERER

Light for the Road. Edited by Samuel an Kathryn Rapport. Harper. 330 pages. $4.95.

This is so far above the usual antholog of inspirational writings that there's no com parison. Comfort, courage, patience in ad versity, the song of hope are spoken el quently in these pages. The book doesn consist of little snippets of good writin but of substantial excerpts—some of the eight to ten pages, reflecting great individua of yesterday and today.

For instance: Catherine Bowen's descri tion of Justice Holmes' last days fro *Yankee from Olympus* (in the section "For the lengthening shadow"), "Whe Hannah var eight yar old" by Katherir Peabody Girling (in section on "the stru gle against odds"), and things by Dougl Southall Freeman, Albert Schweitzer, Thon as A. Dooley, Harry Emerson Fosdick, Bo Hope; in all, 58 selections.

Few are explicitly "religious," but the are strong Christian overtones.

You and Your Grief. By Edgar N. Jackso Channel Press. 64 pages. $1.50.

Helpful little book for one suffering b reavement, written mostly from the ps chological point of view.

etters to the editor

debate

SIR: It is difficult to comprehend the sentment the average blue-collar worker els for eggheadism. These resentments ve to be worked off. Some guys go home d beat their wives and kids. Others rob ling-stations. Others drink. And some tch television. Television, a mass meum, has to entertain the masses. Therere, slant the programs so the masses work their resentments vicariously. It helps ercrowded conditions in jails. It's healthier r the boss. It also sells soap and toothste.

DONALD W. HOOK
Indianapolis

SIR: TV viewing, like so many other asts of our life, should be done with modation and discrimination. I doubt that pay V would solve the problems of inferior ogramming. Look at the sad state of the ovies. People pay to see movies, which e not preceded, interrupted, or followed commercials. And Hollywood has given epics full of sadism, perverted sex, vulrity, and violence.

(MRS.) BERTHA LEINUNG
Armonk, N. Y.

SIR: I don't think anything is to be ined by removing TV from the airwaves. t I do think there is a lack of moral sponsibility on the part of authors, adrtisers, and program directors. I am exemely disappointed in the apparent denial responsibility on the part of those who ve been instrumental in the inception and plementation of this most amazing edium.

(REV.) CHARLES W. KAMPMEYER
East Liverpool, Ohio

SIR: If you want a terse but fairly searchg commentary on what TV viewing has ne to family life, ask any parish pastor at it is like to make home visits in the ening now, as against 15 years ago. Sometnes even afternoon visits conflict with TV programs and make a pastor feel like a culprit for "interrupting" with the Lord's business.

(REV.) EDWARD A. JOHNSON
Carthage, Ill.

SIR: Have you recently contacted your local library to determine what the reading habits of children are? I did, and believe it or not the kids today are reading more than ever before, and perhaps they are reading faster. We as a nation read more than our grandparents and under better lights than candles.

HERBERT STAMER
Silvertown, Ohio

SIR: I am reasonably sure that Hitler could not have succeeded to the extent that he did without the radio. I shudder to think of what his equivalent (regardless of what political label he might bear) could possibly do with TV and its carefully conditioned audience.

(DR.) A. C. M. AHLEN
Minneapolis

SIR: Maybe you have your TV turned off too much. The statement, "I never saw one" (a good program), leads me to believe a little more research is needed by the editor.

(REV.) JOHN W. FRY
Gettysburg, Pa.

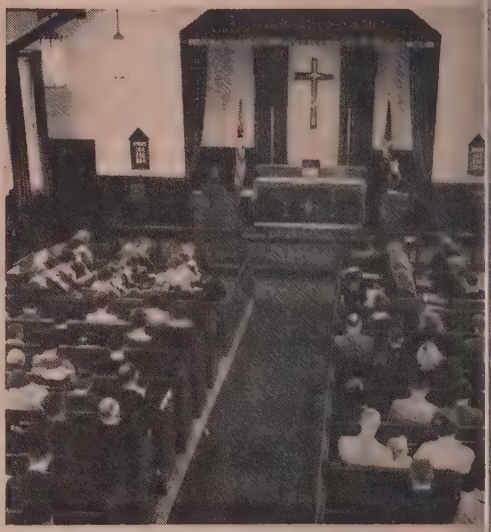
SIR: TV is not confronting the church. It is not challenging the family. It has only a single purpose: to sell goods. The programs are incidental. The governing purpose and concern of the sponsor who pays the bills is the cost per thousand viewers reached by the advertisement. The programs purposely exclude controversial topics, disturbing themes, and really interesting features, so the commercials will register. But relief is in sight. Channel 13 in Newark-New York has just been handed over to the people, by decision of the Federal Communications Commission. And there is now a fourth network, paralleling ABC, CBS, and NBC. It is NET at 10 Columbus Circle, New York 19. Write them your word of encouragement, for freedom of the air from commercial dictatorship is now on the way.

GILBERT E. DOAN, SR.
Nazareth, Pa.

Gen. Hardy chats with Dr. Folkemer and Chaplain Wilson at Middletown

Questions, questions . . .

Mission at Olmsted



Air Base congregation on first day of mission

"IF GOD MADE everything, then who made God?"

Queries like this one, asked by a nine-year-old, came thick and fast during the question period during services of the Protestant Religious Mission held Oct. 22-24 at Olmsted Air Force Base, near Middletown, Pennsylvania.

Dr. Lawrence D. Folkemer, professor of theology at Gettysburg Seminary, found time to answer many following his four sermons on the fundamentals of Christianity. Chaplain James F. Wilson, Lutheran chaplain at Olmsted, is still trying to answer some of the left-over questions. The general theme was "Rethinking Our Faith."

Dr. Folkemer greets . . .

Dr. Folkemer did much more in the three days he spent with the Olmsted personnel, military and civilian. He talked to the Protestant Youth of the Chapel about their choice of vocations, gave an illustrated discussion on comparative religions to the Protestant Women of the Chapel. He also spoke at a luncheon of unit commanders with Maj. Gen. Donald Hardy, commanding officer of the Middletown Air Material Area, on current challenges facing Christianity in various areas of mission activity.

Response of the personnel was reported far above previous three-day missions. Chaplain Wilson said it indicated that people want and appreciate discussions of the fundamental truths of our faith.

. . . Olmsted worship

Quakertown Congregation Constructing New Church

By WILLIAM COLEY ROEGER

NORRISTOWN, PA.—Trinity Church, Quakertown, marked its 70th anniversary in an unusual manner by having 70 of the members outline the walls of the proposed new church for which ground was broken.

The Rev. Luther F. Schlenker assistant to the president of the Pennsylvania Ministerium, assisted Pastor Harold Artz in the ceremony. The modified gothic structure will cost $370,000.

REDEEMER CHURCH, Hartsville, broke ground for its first unit. This mission congregation, organized in 1958, is served by Pastor J. W. Hendler.

FIRST UNIT of the new Lutheran Home at Telford is under construction, with proceeds of a $280,000 bond issue. The Artman Home is building its third addition in the last five years.

ST. PAUL'S CHURCH, Doylestown, celebrated its 100th anniversary. Dr. Claude E. Schick, Ministerium secretary, preached.

ST. MATTHEW'S CHURCH, Kellers Church, observed its 210th anniversary. Dr. Henry Hagger, Philadelphia Seminary president, spoke at one of the special services.

Nothing Personal

Analysts could have a field day trying to determine hidden emotions betrayed by the choice of choir anthems. In a Lutheran church in Kingsburg, California, the pastor preached his farewell sermon after which the choir sang, "Praise Ye the Lord." A few Sundays later the new pastor preached for the first time. The choir then sang, "God Have Mercy Upon Us."

"Any relevance to the persons or situations was purely coincidental," reported the California Conference "Newsletter."

Pastor Artz and Dr. Schlenker break ground

Pottsville Church Women Meet in Schuylkill Haven

By ARTHUR S. FOLLETT

POTTSVILLE, PA.—United Lutheran Church Women of the Pottsville District met Oct. 18 at Christ Evangelical Church, Schuylkill Haven, with 150 attending the evening session.

Mrs. Luther K. Mohr, Pottsville, was re-elected president. Speakers included Mrs. Clifford Henne, Hamburg; the Rev. Luther K. Mohr, of the Children's Bureau, Schuylkill County; Miss Missoura Lausch, Lutheran Children's Bureau, Philadelphia, and Miss Susan Glatz, missionary to India.

DR. CLAUDE E. SCHICK, Ministerium secretary, spoke at Trinity Church, Valley View, Oct. 8. This was the first of a series of visits by synodical leaders to churches of the Hegins District. Pastor Burlington B. Latshaw conducted the service.

On Oct. 15 Dr. Schick was the speaker

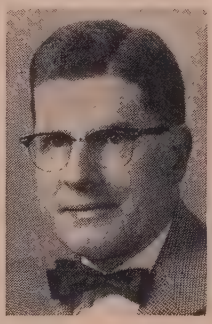
Pastor Hand, Durward Musler, John Snyder and Robert Glessner conferring at Ashland

PA.: POTTSVILLE . . .

at Zion Church, Minersville. Dr. R. A. Boyer, home mission director, was the speaker at St. John's Church, Pine Grove, Oct. 22.

HEGINS DISTRICT had full representation from all congregations at the Social Action Rally in St. John's Church, Tremont, Sept. 24. The Rev. Lawrence E. Nelson of the Board of Parish Education, spoke.

AFTER 30 YEARS Robert C. Bader has resigned as Sunday school superintendent of Trinity Church, Pottsville. Pastor Maynard C. Hallock expressed his personal appreciation and that of the congregation to Mr. Bader for his long and faithful service.



ROBERT BADER

Trinity Church opened its fifth stewardship program with a series of dinners Oct. 10, 11 and 12. Over 800 persons attended George Heffner, member of the State Legislature, is the stewardship chairman.

GOOD SHEPHERD CHURCH, Ashland, is planning to erect a new parish building. Pastor Lawrence L. Hand will have Durward Musler, director of Lutheran Laymen's Movement; John Snyder, Advance Visitation chairman, and Robert Glessner, general chairman, helping to promote the project.

A CAPACITY CROWD, representing 21 churches, attended the Hegins District Reformation Rally at Ashland High School, Oct. 29. A 200-member joint choir was on hand.

Earl R. Henry, associate secretary of stewardship of the Ministerium, and the Rev. Richard W. Lundin, of St. John's Church, Easton, spoke.

Florida to Have Twelfth '61 Mission by Christmas

By CARL A. DRISCOLL

TAMPA, FLA. — The Florida Synod has shattered the old record for the number of new congregations organized in one year. By Christmas, the twelfth mission will have been established. The old record was eight in one year held by the Pacific Southwest Synod.

The five newest ones are St. Andrew, Jacksonville Beach, Lyman H. Grimes, developer, on Nov. 26; St. Timothy, Tarpon Springs, Wayne S. Allran, on Dec. 10; St. Matthew, Ocala, Robert E. Carl, and Our Saviour, Vero Beach, Harvey J. Sindahl, both on Dec. 17, and Christ the King, South Miami, Carsten H. Ludder, on Christmas Day.

This brings the synod total to 64 congregations, or an increase of 48 since 1950. The scoreboard at the end of the year should show four other missions nearing organization dates, and 21 more fields ready for development.

FIRST SERVICE was held Oct. 29 in the newest mission field at Casselberry near Orlando. Ninety-two persons were present

Great Mission Opportunity Seen With Refugees from Cuba

CHURCHES will have to step up home mission activities to adequately care for the spiritual needs of Cuban refugees in Florida, says Dr. Royall A. Yount, president of the Florida Synod.

In a report prepared for the ULCA Board of American Missions, Dr. Yount noted that about 78,000 refugees have sought asylum in the United States, and most have remained in the Miami area. New arrivals average 1,800 to 2,000 a week. Most are destitute.

Church World Service has been active in giving assistance through the Cuban Refugee Center operated by the Protestant Latin Emergency Committee. There are ten denominational centers, including one operated by the Lutheran Church—Missouri Synod. These church centers have provided assistance totaling $269,100, including food, clothing and other material aid.

"The refugee problem is one that vitally concerns our church because people are involved," Dr. Yount said. "Assistance should be given in providing food, clothing, housing and medical care through Lutheran World Relief, the ULCA, and the Florida Synod. This could best be done through co-operation with the Lutheran Church—Missouri Synod in their Refugee Center.

"While most of these refugees are of Catholic background, their church is doing comparatively little to assist them. Here is our opportunity to extend the merciful and loving hand of our church to these strangers within our gates."

LORIDA . . .

ith the developer, Pastor Ronald E. Miller.

CLOSER CO-OPERATION between National utheran Council churches and the Lueran Church—Missouri Synod is taking lace in Florida. Missouri Synod represenatives took part in a recent Regional Home Missions Committee meeting, and will share an NLC-directed urban church planning rogram in major cities, outlined by the ev. Walter Kloetzli, Jr. of the NLC.

Pastors of the ULCA, ALC, Augustana nd Missouri Synod were invited to the ampa meeting to learn more about urban anning.

ONE OF THE five new church buildings ntered on Reformation Sunday assumed e congregation's new name. At Daytona each, the change was from The Lutheran hurch of the Resurrection to The Lutheran hurch of Christ the King. The Rev. Walter Marz is pastor.

DR. LLOYD KELLER, pastor emeritus of . John's, Baltimore, is now assistant to astor Robert E. Grefe at St. John's, Hollyood.

DR. W. E. PUGH observed the 50th anniersary of his ordination Nov. 12, and was honored at a special service at Faith Church, Jacksonville.

ST. MARK'S, Jacksonville, Paul K. Nordsiek, pastor, is adding a new nursery building.

ST. PAUL'S, Sarasota, Leroy C. Trexler, pastor, has secured a new parsonage.

PASTOR DONALD F. BRAKE began work at the Cocoa mission, Messiah, on Oct. 1, transferring from the Maryland Synod. Pastor George E. Dressler began work at Faith, Tampa, on Nov. 1, transferring from the Northwest Synod.

New Delhi Program on TV

A SPECIAL PROGRAM on the meeting of the World Council of Churches, in progress this week in New Delhi, India, will be telecast by NBC-TV on Sunday, Dec. 3, from 1 to 1:30 P.M.

The program will feature films shot in New Delhi by a special NBC camera crew in co-operation with the National Council of Churches, and a live discussion of the New Delhi meeting with an NBC newsman and Dr. Kenneth Maxwell of the National Council's Department of International Affairs.

Lenoir Rhyne Student Center Named for President Cromer

By FRANK K. EFIRD

SALISBURY — Lenoir Rhyne College's new $850,000 student center will be named the Voigt R. Cromer Student Center in honor of the president of the college.

Dr. Harry Isenhour of Salisbury, chairman of the board of trustees, made the announcement to the surprise of Dr. Cromer at groundbreaking ceremonies on Oct. 27. Dr. Cromer was absent when the board voted unanimously to name the building for him only a few minutes before the ceremonies.

He left the presidency of the North Carolina Synod in 1949 to head Lenoir Rhyne. Academically and physically the college has made great strides during his administration.

Under his leadership the co-ed school adopted a long-range development program in 1955. The program, divided into three five-year phases, contemplated raising and investing $9,000,000 in physical plant and endowment. The first phase, between 1956 and 1960, saw over $3,000,000 given for buildings and endowment from the synod, the community and friends.

An important aspect of the 1961-1965 phase will be a synodical and community campaign for $2,000,000. The growing institution hopes to continue to raise faculty salaries and to provide for an enrollment of 1,500 by 1970. Present enrollment is 990, of whom 473 are Lutheran.

Ritchie Heads Church Men

PAUL RITCHIE of Salisbury is the new president of the synod's United Lutheran Church Men. Delegates elected him to succeed Harry Arndt of Claremont at the auxiliary's 39th annual convention at Hickory Nov. 1.

Dr. A. W. Fisher of Concord, director of the "Brotherhood Loan and Gift Fund," reported $10,273 raised on a $60,000 goal from Jan. 1 to Oct. 20. Main purpose of the fund is to loan money to missions.

"The fact that 95 per cent of the contributions to the Loan and Gift Fund come from congregations that pay or exceed their apportionment refutes any feeling that the Loan and Gift Fund is interfering with meeting our full apportionment," Dr. Fisher said.

TWENTY-SIX congregations of the Northern Conference broke all attendance records for evangelism missions in the Spiritual Life Mission in September. A total of 19,473 came out for six services in each church.

Attendance of 30,529 for the mission sponsored by 36 churches in the Western Conference was less than the previous mission held in 1958.

About 75 per cent of the churches held cottage prayer meetings. These gatherings got an enthusiastic response. Visitors secured commitments from 618 inactive members and 802 prospective members.

Benevolence Receipts Lag

STEWARDSHIP LEADERS are intensely concerned about the possibility of failing to reach the 1961 synodical budget. A headline in the synod's November issue of *Stewardship Evangelism Bulletin* says: "Synod Faces Crisis in Benevolence Receipts."

The bulletin points out that for the first ten months of the year $564,411 came in on the 1961 budget of $870,357. The 1961 receipts are 6 per cent ahead of last year, but a 24 per cent increase is necessary to reach the budget goal. October receipts of only $55,730 were disappointingly low.

JEFF NORRIS of Hickory will be the new director of public relations at Lenoir Rhyne College succeeding Earl L. Aiken. Mr. Norris, a Lenoir Rhyne graduate, is assistant registrar of the college and editor of *The North Carolina Lutheran.*

ST. JOHN'S, Cherryville, broke ground for a new contemporary church and office wing. The Rev. Charles E. Bernhardt is pastor.

Usina Resigns Synod Post To Take New Mission Task

By JACK H. WARNER

ATLANTA, GA.—Compton H. Usina has resigned as executive secretary for home missions and stewardship of the Georgia-Alabama Synod, effective Dec. 15. Mr. Usina is leaving the synod post to serve the ULCA Board of American Missions as director of church extension, succeeding Mr. Frederick W. Bowman.

Mr. Usina has been active in congregational life and in the work of the synod for over thirty years. He has been a delegate to ULCA conventions and was a member of the ULCA nominating committee for members of the boards and agencies of the new Lutheran Church in America.

The first layman to serve as a full-time synod officer, he was elected to his present position in July 1958. Since that time, he has directed the development of mission congregations and has assisted all of synod's congregations in stewardship education.

Under his leadership, the Board of American Missions assisted mission congregations of the synod in a "crash" building program of ten first unit buildings during the winter of 1959-1960, at a cost of $1.25 million.

A native of Savannah, Mr. Usina is a graduate of American Bankers Association School of Banking at Rutgers University. He was for many years an officer of the Citizens & Southern National Bank at its headquarters in Savannah and at the Macon, Ga., branch. He resigned in 1943 to enter the shirt manufacturing business at Macon, and later worked with a cafeteria chain.

The executive committee of the Georgia-Alabama Synod has made no plans to fill the post vacated by Mr. Usina. Pending merger plans include the formation of a new Southeastern Synod late next year.

DR. GEORGE F. HART, pastor of St. Mark's Church, Huntsville, Ala., has received the Lamb Award for Scouting leadership. The award was presented by Dr. F. Eppling Reinartz, Southern Seminary president, during special services commemorating the 10th anniversary of the Huntsville congregation.

Pastor Harvey L. Huntley, of Resurrection Church, Augusta, bids farewell to Rev. and Mrs. Charles MacMurphy and little Shawn, flying to Tokyo to fill Japan mission post

The Lamb Award is for Lutheran laymen and pastors who have given service of exceptional character to the physical, mental, moral, and spiritual development of boyhood through or in the scouting program of the Lutheran church. Dr. Hart is the first to receive the award in Alabama.

MEMBERS of the "Little JCLU" from each of the three synod conferences, together with Synod President Raymond D. Wood, will discuss plans for the new Southeastern Synod as the conferences meet Nov. 28 and 30, and Dec. 1. Each of the three meetings will include panel discussions and questions from the floor on "The Proposed Southeastern Synod, Its Organization and Institutions, Its Budget and Finances, and Its Constitution and By-Laws."

RESURRECTION CHURCH, Augusta, Ga., the Rev. Harvey Huntley, pastor, dedicated a new pipe organ on Reformation Sunday.

Reportedly the largest in that section of Georgia, the custom-built Schantz organ has been in the making since August 1959.

Synod's Educational Fund Campaign Extended a Year

By RALPH E. ECKARD

CHICAGO, ILL. — The Illinois Synod's United for Christ's Tomorrow venture has been extended through 1962 in order that promised gifts might be obtained and additional gifts received from congregations who have reached their pledge.

The goal was $1,500,000. The purpose was to assist the educational arms of the synod to build needed facilities, including a lodge at the synod's Camp Alpine, Lutheran student centers, a chapel for Chicago Seminary at Maywood, and the new Wisconsin campus of Carthage College.

The end of the 30-month period has arrived, but only 50 per cent of the gifts have been received. The extension of a year provides the additional time necessary to raise the needed sum.

FINAL FIGURES of Camp Alpine activities last summer show 913 campers present for the ten-week program. With staff, counselors, family campers, retreat and golden ager groups, the total number of participants was over 2,400.

THE FOUR CONFERENCES held their last regular conventions and made preparations for entry upon a new life in the new Lutheran Church in America. A series of bulletin inserts have been sent to all congregations as aids in interpreting the anticipated birth of the new Illinois Synod.

The Illinois Joint Commission on Lutheran Unity is scheduled to receive the final draft of the proposed constitution at its Dec. 7 meeting.

Fox Lake Mission Organized

ALL SAINTS' CHURCH, Fox Lake, was organized on Nov. 5 with a charter membership of 118. The synod president, Dr. Howard Weeg, preached. The Rev. Donald Karnuth is the mission developer.

TWO NEW mission fields were entered in the past month. The Rev. C. Franklin Samuelson has been assigned to the field of Hanover Park-Streamwood, to become Advent Lutheran Church, and the Rev. John E. Lignell has been assigned to the field of North Chicago, to be organized as St. Philip Lutheran Church.

GOOD SHEPHERD CHURCH, Oak Park, celebrated its 25th anniversary during October. The Rev. William E. Kmet is pastor.

Speakers included Dr. H. E. Bernhard of the Iowa State College faculty, and the Rev. Ernest E. Habig, of Park Ridge, both former pastors of Good Shepherd; Dr. C. L. Venable, of Harrisburg, Pa.; Dr. Morris Wee, of Madison, Wis., and the Rev. Harry C. Thiel, of Kirkwood, Mo., a son of the congregation.

AT KENOSHA, date-stones are set for new Carthage College campus. Watching Dr. Harold H. Lentz (right), college head, are (l. to r.) Edward Larsen, board chairman; Dr. George L. Lundquist, president of Northwest Synod; Dr. Howard Weeg, Illinois Synod president, and Dr. R. R. Belter, head of Wartburg Synod. Constructors plan to have first four buildings completed by mid-summer, 1962.

an Diego Church Plans Senior Citizen Housing Project

By LOUIS F. MERTZ

Los ANGELES—First Church, San Diego, is approved plans for a housing project r elderly citizens, to be financed by a overnment loan.

An architect has been engaged to draw ans for the structure, to rise on three urch-owned lots in downtown San Diego. The congregation will benefit two ways. come will help pay for the existing church operty and a new chapel erected this year. And about 300 people will reside next door to the church.

Pastor Milus Bonker is a member of the nine-man board of directors of the corporation created to administer the project.

ORGANIZATION of a new mission congregation at Lompoc, Calif., will take place on Dec. 3. The Rev. Irl Schahrer is developer of the field.

URBAN MISSIONS of the synod were visited

Above is the artist's conception of the three-story, 160-bed, Arizona Lutheran Hospital now under construction at 1000 N. Country Club Drive in Mesa, Arizona. You are invited to help build this much needed hospital.

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PACIFIC SOUTHWEST . . .

Nov. 13-17 by the Rev. Orval Hartman, of the Board of American Missions. He planned visits in San Diego, Huntington Park, Los Angeles, Pacoima, Beverly Hills, San Jose, Oakland and San Francisco.

ST. PAUL'S CHURCH, Santa Monica, revamped its program to make more effective its ministry in an urban situation. First change was elimination of the simultaneous worship and church school periods, and inauguration of family worship at 9 A.M., followed by classes. Result has been a marked increase in church attendance and Sunday school enrollment.

FIRST ENGLISH CHURCH, Los Angeles, started a midweek noon service for business and professional people working in the area. Pastor E. Dale Click is preaching a series of "Parables for Business." The service is followed by luncheon.

Welfare in New Office

LUTHERAN WELFARE SERVICES of Southern California opened new offices at 2468 W. Pico Boulevard, Los Angeles.

ST. LUKE'S CHURCH, Huntington Park, observed its 40th anniversary this month. Pastor Charles Smith announced a fund of $16,000 is being pledged to pay off debt and to make needed repairs.

UNITED LUTHERAN CHURCH MEN of the synod are distributing "Keep Christ in Christmas" stickers for auto bumpers.

PACIFIC

Northwest Lutherans Plan Conference on Evangelism

By OLIN G. DASHER

SEATTLE, WASH. — The Lutheran Evangelism Conference of the Northwest will be held in Gethsemane Church (Aug.), Seattle, next Jan. 26-28. Representatives from the National Lutheran Council congregations of the entire area will attend.

Chief staff leadership will be from the evangelism staffs of both the United Lutheran and Augustana Churches. One of the keynote speakers will be Dr. Alvin Rogness, president of Luther Seminary, St. Paul, Minn.

PACIFIC SYNOD participated officially for the first time in the Washington-Northern Idaho Council of Churches at the annual assembly Nov. 19-21 in Longview, Wash.

PASTORS of the Columbia Conference, Augustana Church, and Pacific Synod, ULCA, will attend the annual theological conference at Pacific Seminary, Berkeley, Calif., Jan. 16-18.

GOOD SHEPHERD CHURCH, Salem, Ore., celebrated its tenth anniversary in November with intensive evangelism emphasis. The Rev. George Housewright, regional evangelism director, spoke at study meetings and services. There was a dinner for councilmen and committee members, a breakfast for men, a luncheon for women, and a youth breakfast. The Rev. Homer Berner spoke at the anniversary banquet. Dr. William Eller is the pastor.

Education Unit Dedicated

ST. JAMES' CHURCH, Seattle, dedicated a $116,000 parish education building Oct. 29. Preacher and dedicator was Dr. Edwin Bracher, president of the Pacific Synod.

Dr. Oak Ebright has been called as assistant to Pastor E. N. Haugse. The congregation also called Miss Arleth Rue as parish worker.

THE REV. J. EDWARD OSLUND, of Portland, Ore., has been appointed stewardship chairman of the synod, succeeding the Rev. Richard Crossland.

DR. AND MRS. EDWIN BRACHER are attending the World Council of Churches Assembly in New Delhi, India. Mrs. Bracher is a ULCA delegate. They will return Dec. 31 after visiting mission fields in the Orient.

ST. ANDREW'S CHURCH, Portland, entered its new first unit building on Nov. 5. The Rev. Homer Berner, assistant to the synod president, preached.

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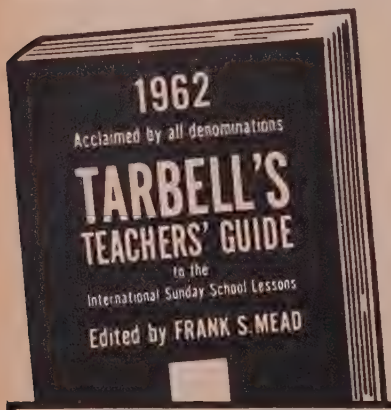
Pastor Milton Mann guides, Hilliard mission members pull plow happily at groundbreaking



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OHIO

13 Missions of Synod Busy With Building Plans

By E. RUDOLPH WALBORN

COLUMBUS, OHIO — Mission Director Albert H. Buhl is watching thirteen Ohio Synod mission churches in the building process. Two have buildings under construction: Englewood, Holy Trinity, and Hilliard, Resurrection.

Preparing for groundbreaking is Cuyahoga Falls, Christ.

Receiving bids for construction are: Akron, Messiah; Bedford, The Master, and St. Clairsville, Christ the King.

At work on plans are: Athens, Christ; Columbus, Our Saviour; Kettering, Mighty Fortress; Lancaster, Our Saviour; Oxford, Faith; Westlake, Prince of Peace, and West Milton, Good Shepherd.

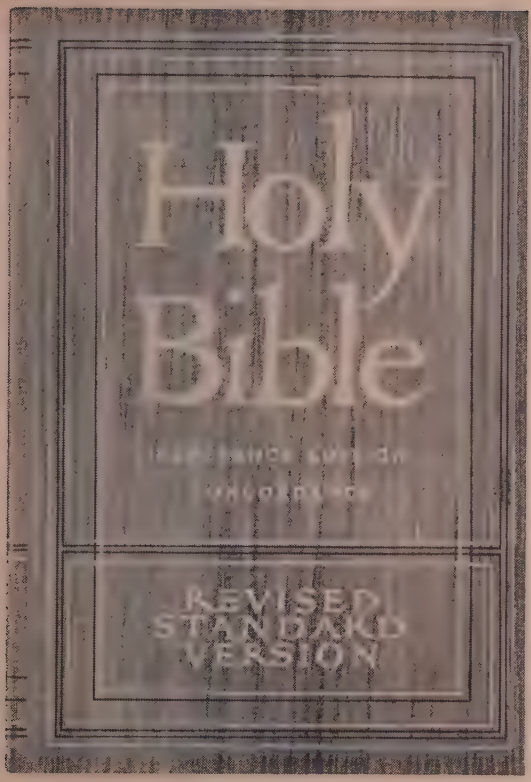
Seeking an architect is Massilon, Holy Trinity.

FIRST ENGLISH CHURCH, Wapakoneta, dedicated Melching Hall, parish building named for a newspaperman who left the congregation a home and the start of a building fund.

CONFERENCES of the synod met in mid-October, with the knowledge that they will be replaced by eleven districts in the new Ohio Synod of the Lutheran Church in America.

The Rev. Leopold Bernhard, of Columbus, and synod officials spoke at all four meetings. Eastern Conference met at St. James' Church, East Cleveland; Central at St. Paul's, Smithville; Southern at Grace, Springfield, and Western at Hope, Toledo.

MIAMI VALLEY Inner Mission League is re-established in Dayton, after an urban renewal project forced removal from properties in use since the 1930s. The city paid the League $109,424 for the condemned office building, store, garage and apartments. Now buildings worth $241,095 are owned, including an office building, industry and store building, and apartments.



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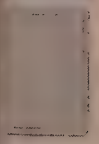

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Synod Church Men Award Scholarships to Students

By WILLIAM L. PIFER

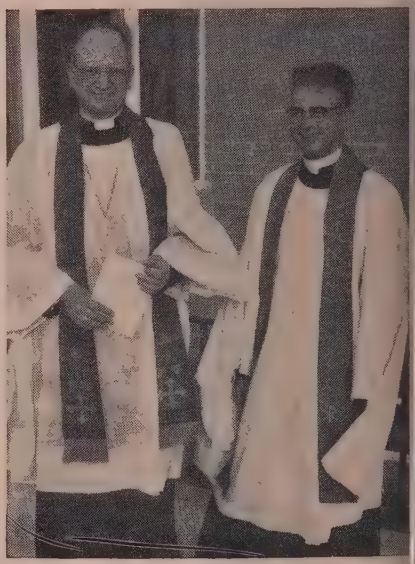
INDIANAPOLIS, INDIANA — United Lutheran Church Men of Indiana awarded scholarships to two ministerial students at their 39th and final convention in St. Andrew's Church, Speedway, Oct. 7-8.

The scholarships went to Russell Snyder, of Holy Trinity Church, South Bend, and Eugene Bauer, of St. John's Church, Anderson.

Speakers included Jack Oetgen, executive secretary of the ULCM; Carl Jacobson, executive secretary of the Augustana Lutheran Church Men; the Rev. Donald Stoughton, Wittenberg University, and Dr. Walter M. Wick, Indiana Synod president.

New Muncie Church Dedicated

HOLY TRINITY CHURCH, Muncie, dedicated its new $185,000 contemporary church building. Synod President Wick took part with Pastor Frank Stevenson.



Dr. Wick and Pastor Stevenson at Muncie

The two-story structure, of blush buf brick, is 100 feet long, with room for a additional wing to be built later. The chan cel is the center of interest. Daylight filte through colored cathedral glass to accen tuate the beauty of the wrought iron cros and the communion rail.

REFORMATION DAY service was held b St. Paul's and St. John's churches of th Otterbein Parish. St. Paul's was celebratin its 80th anniversary. Dr. Wick was th preacher. Pastor is the Rev. Lewis C Westenbarger.

ZION CHURCH, New Corydon, celebrate its 80th year. Dr. Ralph H. Wheadon, re tired, a former pastor of the congregatio spoke. The Rev. Laimdots Grendze is pasto

ST. PAUL'S CHURCH, Connersville, hon ored its seven oldest members when cel

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INDIANA . . .

brating the 70th anniversary of the present building. Mrs. Jennie Stanley, at 92, is the senior. Others are Mrs. J. Edgar Scholl, Mrs. Nellie Stelle, Walter Scholl, Emery Scholl, J. Edgar Scholl, and Elmer Scholl.

The Scholls are descendants of Jacob Scholl, in whose home St. Paul's was organized in 1843. The first church was built ten years later, moved to the present site in 1891.

LUTHER LEAGUE of Indiana is expanding its TELL program (Teach Every Luther Leaguer). Teams of three are dispatched by invitation to help local leagues in their organization and planning. Hubert Glick, at DePauw University, Greencastle, is chairman of the TELL project.

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Senior members of St. Paul's: Walter, Emery, Edgar and Elmer Scholl; Mrs. Edgar Scholl, Mrs. Nellie Stelle and Mrs. Jennie Stanley

NEW YORK

Men Combine Fellowship With Communion Services

By CLAYTON G. VAN DEUSEN

ALBANY, N. Y.—Community-wide gathe ings of Lutheran church men, combinin Christian fellowship, worship and particip tion in Holy Communion, are being trie with good results in upstate New York.

More than 150 men from the three ULC congregations of Kingston shared in a su per and communion service, reminiscent the practice of the early church. Speake were Dr. Walter E. Bock and the Rev. Pa E. Henry, president of the Hudson Co ference.

Communion was conducted by the thr pastors, Dr. David C. Gaise, of Redeem Church; the Rev. John H. Frenssen, Trinity Church, and the Rev. Russell Greene, Sr., of St. Paul's Church.

A communion breakfast was held for t men of St. Mark's and St. Paul's church in Johnstown. Dr. Burton Wilcke, preside of the Hartwick Conference ULCM, w the speaker.

President Frederick M. Binder of Hartwick onfers with Dr. Paul E. Valentiner, of St. eter's Church, Brooklyn, and the Rev. Paul wank, of Redeemer Church, Brooklyn, after legree was conferred on Pastor Valentiner

HUDSON CONFERENCE United Lutheran hurch Women heard a talk on evangelism the Rev. Edward Perry, of Mamaroneck, their convention in St. John's Church, iddletown. Banquet speaker was Miss lyve Steaman, a British Guiana student at ble Institute in Teaneck, N. J.

Miss Steaman also spoke at the Hartwick onference ULCW convention in Middle-urgh.

DR. ALBERT P. SCHILKE, synod home mis-

r. Lotsch Was Hartwick Founder

NEW YORK—Dr. Joseph J. Lotsch, 72, ne of the founders of Hartwick College, neonta, N. Y., died Oct. 28 at his home in ockville Center, L. I. Funeral service was nducted in Holy Trinity Church, Hollis, the Rev. Ivan L. Sterner.

A leading Lutheran layman, Dr. Lotsch ad been treasurer and trustee of the Biblical minary of New York, and president of e Lutheran Boys' Work Foundation. He ceived the honorary doctor of letters de-ree from Hartwick.

Lutheran

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sions superintendent, laid the cornerstone at Grace Church, Greenwood Lake. The Rev. Leonard Nelson is pastor of this five-year-old mission.

ANNIVERSARIES: St. Luke's, at Valatie, the Rev. John dePapp, pastor, celebrated its 135th; Christ Church, Newburgh, observed its 85th.

WILLIAM BUNGER GILLESPIE was ordained by Dr. Alfred L. Beck, New York and New England Synod president, at Zion Church, Cobleskill. He will serve the Argusville-Leesville Parish.

DR. ROGERS FINCH, newly appointed as director of university relations for the Peace Corps, is a member of Evangelical Church, Poestenkill, and has served as vice president of the congregation.

—CHANGES OF PASTORATE—

Canada

Myers, Albert E. From Christ Church, Cheyenne, Wyo. To Richmond Hill, Ont., mission developer.

Central States

Goede, William. From First Church, Colorado Springs, Colo. To Messiah Church, Ralston, Neb.

Florida

Dressler, George E. From Salem Church, Albert Lea, Minn. To Faith Church, Tampa.

Kentucky-Tennessee

Crawford, Claude. To St. Paul's Church, Shively, Ky.

Keil, Paul L. From St. Mark's Church, Louisville. To Hannover Lutheran Church, Hannover, Germany.

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Maryland

Miller, Howard. To Trinity Church, Taneytown, Md.

Robbins, Jerry. To All Saints' Church, Baltimore.

New York and New England

Jorgenson, O. J. To Lutheran Association, Ithaca, N. Y., assistant pastor.

North Carolina

Yoder, John Y., Jr. From Redeemer Church, Kannapolis. To Winston-Salem, mission developer.

Pacific

Leeman, Rudolph J. From Grace Church, Richmond, Calif., assistant pastor. To Trinity Church, McMinnville, Ore.

Pond, Bruce. From Trinity Church, Lansdale, Pa., assistant pastor. To Our Saviour's Church, Eugene, Ore.

Ranlett, F. Grant. From First Church, San Francisco. To Good Shepherd Church, Richland, Wash.

Stumph, Ted. To Messiah Church, Bremerton, Wash.

Pacific Southwest

Walton, H. Maxwell. From Transfiguration Church, Los Angeles, Calif. To Shepherd of the Desert Church, Sun City, Ariz.

Pennsylvania Ministerium

Fritch, George W. From St. Peter Church, Scranton. To Grace Church, Wyndmoor.

Mumford, Karl L. From St. John's Church, Scranton. To St. Mark's Church, Philadelphia.

Ruloff, Charles H. From St. John Church, Stroudsburg. To Trinity Church, Perkasie.

Zeiner, Earl E. From New Jerusalem Church, Saucon Valley. To Good Shepherd Church, Tuckerton.

Pittsburgh

Monk, Victor J. From First Church, Saint John, New Brunswick. To Freedom Parish, Pa.

Trudo, Richard L. From All Saints Church, Baltimore, Md. To St. Matthew Church, Erie.

TEXAS-LOUISIANA

ACUNA, JUAN J. From Good Shepherd Church, Santurce, Puerto Rico, assistant pastor. To St. Paul's Church, El Paso, Tex., assistant pastor.

ECHT, VERNON W. To Austin, Tex., mission developer.

WARTBURG

EHLENDORF, JACK. From Our Father's Church, Burlington, Iowa. To St. John's Church, Dunlap, Iowa.

WESTERN CANADA

OOS, ERNST G. From Faith Church, Edmonton, and supply pastor, Golgotha Church, Ellscott, Alta. To St. Paul's Church, Regina, Sask.

ARTIG, HERBERT O. From Prince of Peace Church, Edmonton, Alta. To Zion Church, Beausejour; Holy Cross Church, Golden Bay, and St. Paul's Church, Green Bay, Man.

OSS, LEONARD J. F. From St. Paul's Church, Regina, Sask. To Luther Seminary, Saskatoon, Sask.

DECEASED

MRS. HAZEL OTT MOOSE, 46, wife of Dr. J. Shelton Moose, field worker of the South Carolina Synod, died Nov. 3 in Columbia, S. C. Mrs. Moose graduated from Lander College and was a teacher at Chapin, S. C., before her marriage. She served with her husband in pastorates at Chapin, Clinton, Laurens, and Camden, South Carolina.

Surviving are her husband; a daughter, Hazel Jane Moose of Columbia; a son, John Moose, at Newberry College; her mother, Mrs. Louie P. Ott, Sr., and a brother, Louie P. Ott, Jr., both of Branchville, S. C.

Funeral service was conducted in Reformation Church, Columbia, by Dr. A. Kenneth Hewitt and Dr. Karl W. Kinard. Burial was in the Ott Cemetery at Branchville.

MRS. MARY W. PEARSON, 82, wife of the Rev. Philip H. Pearson, retired, died in Easton, Pa., Oct. 31. She was a church organist, and was active in women's organizations of the church. She was a member of the Daughters of the American Revolution.

Her husband is the only survivor. Funeral service was conducted Nov. 4 in St. Peter's Church, Easton, by Pastors Glenn G. Neubauer and Alfred L. Long. Burial was in the Easton Cemetery.

THE REV. CARL C. WIEBKING, 71, pastor emeritus of St. John's Church, Parkville, Md., died suddenly Nov. 10. He had served the Harford Road congregation from his ordination in 1923 until retirement in 1955.

Pastor Wiebking was born in Baltimore and was educated at Martin Luther Preparatory School and College in Nebraska, and at Philadelphia Seminary.

Funeral service was conducted Nov. 13 in St. John's Church by Dr. Paul H. Smith, the pastor; the Rev. William J. Yingling, associate pastor, and Dr. J. Frank Fife, Maryland Synod president. Burial was in the church cemetery.

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IN CONCLUSION . . . . . .

THERE'S BEEN A LOT in the news lately about civil defense. To most people, this seems to mean building a fallout shelter and preparing to crawl into it for survival. Much less has been appearing in print about spiritual defense, so this page will be devoted to it. It can perhaps be used as a guide for devotions in the fallout shelter.

Oddly enough, this idea was anticipated many years ago by a man named Peter. He figured that one day "the heavens will disappear in a terrific tearing blast and the elements disintegrate in fearful heat." That sounds like a prediction of a nuclear explosion, doesn't it?

Peter goes on to remind us that our hopes shouldn't be set on material things, anyhow. In view of the fact that all these things are to be dissolved, he continues, what sort of people ought we to be? He makes three suggestions: we should be at peace with God, at peace with man, and blameless in the sight of God.

PROBABLY the hardest is to be at peace with God, but in the fallout shelter this will be the most important. When we come out, if we ever do, there may be nothing left but ourselves and God. And if we don't come out, peace with God will be all the more necessary.

The peace of God is promised to those with whom God is well pleased. It seems a little hard to figure out how God could be pleased with people who got involved in nuclear wars and crept into fallout shelters, but fortunately the mercy of God is broader than our understanding so perhaps this can be worked out. At least we can hope.

The part about being at peace with our fellowmen is essential to our fallout-shelter devotions. One of the things we must do will be to pray for our enemies. Most likely they will be dead. If not, they will be in a position to cause untold trouble when we get out of the fallout shelter. In either case, this prayer is important. We must pray for their conversion, ask God to have mercy on them, and we must try to love them even if they don't love us. Our prayer dare not be limited to personal enemies we have known, but must include the soldiers and the dictators and the leaders of any hostile countries. It will give us a lot to do to remember all these in constant prayer and to try to think kindly of them, difficult though that may be.

TO BE BLAMELESS in the sight of God means to live in honesty, decency, and in the spirit of Christ. Since we've all fallen short of this kind of ideal living, our best hope will be to repent sincerely for our sins and to cast ourselves on the mercy of God. That kind of humble repentance would surely lead to unselfishness and denial of our own pride, so that we might follow God's way. It would hardly fit in with the business of brandishing a gun to keep neighbors out of our fallout shelter. It might instead influence us to go out and give someone who is in greater need a cup of cold water.

The strange thing about these fallout-shelter devotions is that if enough people practiced them today, we wouldn't have to worry half so much about nuclear war and aggression. Maybe we wouldn't even have to build the fallout shelters in the first place. It might be a good idea to start right now being the kind of people we ought to be.

—ALBERT P. STAUDERMAN

UNITED LUTHERAN SERIES

The United Lutheran Series of THE PROTESTANT HOUR with Dr. Edmund Steimle and the Wittenberg University Choir can be heard on these stations this winter (December 3, 1961 to February 4, 1962). Consult your local newspaper listing or your own pastor for time of program. (Broadcasts are on Sunday, except where noted.)

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Milford WKSB
Wilmington WAMS

D. C.
Washington WOL

FLORIDA
Bradenton WTRL
Crestview WCNU
Cypress
Gardens WGTO
Jacksonville WJAX
Lake City WGRO
Madison WMAF
Marianna WTYS
Miami WCKR
Ocala WMOP
Orlando WDBO
Palatka WSUZ
Panama City WPCF
Pensacola WDEX
Perry WPRY
Quincy WCNH
Sebring WICM
St. Petersburg WLCY

GEORGIA
Americus WDEC
Athens WDOL
Atlanta WSB
Augusta WGAC
Bainbridge WAZA
Camilla WCLB
Cario WGRA
Cartersville WBHF
Cedartown WGAA
Clayton WGHC
Cleveland WRWH
Columbus WRBL
Commerce WJJC
Dalton WRCD
Dublin WMLT
Elberton WSGC
Fitzgerald WBHB
Gainesville WGGA
Hartwell WKLY
Hawkinsville WCEH
Jesup WBGR
LaGrange WTRP
Lawrenceville WLAW
Macon WBML
Milledgeville WMVG
Newnan WCOH
Quitman WSFB
Sandersville WSNT
Savannah WTOC
Statesboro WWMS
Thomson WTWA
Valdosta WGAF
Rome WLAQ
Winder WIMO

HAWAII
Kailua Oahu KANI
Lihue Kawah KTOH

IDAHO
Boise KGEM
Osburn KWAL

ILLINOIS
Olney WVLN
Pittsfield WSMI
Peoria WIRL
Sparta WHCO

INDIANA
Brazil WITE
Evansville WJPS
Fort Wayne WANE
Kokomo WIOU
Lafayette WBAA
Richmond WGLM

IOWA
Charles City KCHA
Clinton KROS
Davenport WOC
Dubuque KDTH
LeMars KLEM
Mason City KGLO

KANSAS
Concordia KNCK
Hutchinson KWBW
Topeka WIBW
Wichita KAKE

KENTUCKY
Corbin WCTT
Cumberland WCPM
Cythiana WCYN
Franklin WFKN
Harrodsburg WHBN
Lebanon WLBN
Lexington WBLG
Louisville WHAS
Owensboro WOMI
Paducah WKYB
Somerset WSPC
Whitesburg WTCW
Winchester WWKY

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Bastrop KVOB
Gogalusa WIKC
Lake Charles KPLC
Lake Providence KLPL
Lafayette KVOL
Monroe KNDE
New Iberis KVIM
New Orleans WDSU
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Boston WCOP
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Jackson WIBM
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Lansing WILS
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Pt. Huron WTTH
Pontiac WPON
Rogers City WHAK
Saginaw WSGW

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Duluth KDAL
Minneapolis WDGY
Pine City WCMP

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Columbia WFFF
Greenwood WABG
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Falls City KTNC
Omaha KQAL

NEW HAMPSHIRE
Berlin WMOU

NEW JERSEY
Wildwood WCMC

NEW MEXICO
Clovis KVER
Clayton KLMX
Gallup WGAK
Roswell KBIM
Santa Rosa KSYX

NEW YORK
Babylon, L. I. WBAB
Freeport, L. I. WGBB
Hudson WHUC
Huntington WGSM
Ithaca WHCU
Liberty WVOS
Rochester WHAM
Syracuse WSYR
Troy WTRY
Watertown WOTT

NORTH CAROLINA
Ahoskie WRCS
Albemarle WABL
Asheboro WGWR
Asheville WWNC
Beaufort WBMA
Belmont WCGC
Boone WATA
Brevard WPNF
Burlington WBAG
Canton WWIT
Charlotte WIST
Concord WEGO
Elizabethtown WBLA
Elkin WIFM
Fayetteville WFLB
Forest City WBBO
Franklin WFSC
Gastonia WGNC
Goldsboro WGOL
Greensboro WBIG
Greenville WGTC
Hamlet WKDX
Henderson WHVH
Hendersonville WHKP
Hickory WIRC
High Point WHPE
Jacksonville WJNC
Kinston WELS
Laurinburg WEWO
Lexington WBUY
Lincolnton WLON
Louisburg WYRN
Lumberton WAGR
Marion (Clingman's Peak) WMIT
Mooresville WFIP
Morganton WMNC
Mt. Airy WSYD
Murphy WCVP
New Bern WRNB
Newton WNNC
N. Wilkesboro WKBC
Raleigh WPTF
Reidsville WREV
Rocky Mount WCEC
Roxboro WRXO
Salisbury WSAT
Sanford WWGP
Shelby WOHS
Southern Pines WEEB
Statesville WSIC
Thomasville WTNC
Tryon WTYN
Wadesboro WADE
Weldon WCNF
Wallace WLSE
Waynesville WHCC
Whiteville WENC
Wilmington WGNI
Wilson WVOT
Winston-Salem WSJS

OHIO
Akron WAKR
Athens WOUB
Celina WMER-FM
Cincinnati WCPO
Cleveland KYW
Gallipolis WJEH
Lancaster WHOK
Lorain WWIZ
Mansfield WCWL
Marietta WNOA
Newark WCLT
Springfield WIZE
Steubenville WSTV
Toledo WSPD
Van Wert WERT
Warren WHHH
Youngstown WFMJ

OKLAHOMA
Durant KSEO
Guyman KGYN
McAlester KTMC
Oklahoma City KOCY
Stillwater KSPI
Tulsa KVOO
Madill KMAD

OREGON
Astoria KAST
Portland KXL

PENNSYLVANIA
Canonsburg WCNG
Charleroi WESA
Connellsville WCVI
Corry WOTR
Easton WEEX
Elizabethtown WEZN
Indiana WDAD
Johnstown WARD
Kane WADP
Lancaster WGAL
Latrobe WTRA
Lewistown WMRF
Palmyra WJWR
Philadelphia WFIL
Pottsville WPPA
Scranton WARM
State College WMAJ
Williamsport WRAK
York WSBA

SOUTH CAROLINA
Abbeville WABV
Anderson WANS
Bamberg WWBD
Barnwell WBAW
Batesburg WBLR
Bennettsville WBSC
Camden WACA
Charleston WCSC
Cheraw WERE
Chester WGCD
Columbia WIS
Conway WLAT
Florence WOLS
Georgetown WGTN
Greenville WFBC
Greenwood WGSW
Hampton WBHC
Harstville WHSC
Kingstree WDKD
Lancaster WLCM
Laurens WLBG
Mullins WJAY
Myrtle Beach WMYB
Orangeburg WORG
Rock Hill WTYC
Seneca WSNW
Spartanburg WSPA
Sumter WFIG
Union WBCY
York WYCL
Winnsboro WCKM

SOUTH DAKOTA
Sioux Falls KISD

TENNESSEE
Athens WLAR
Chattanooga WDOD-AM
(Lewisburg) WRON
Clinton WYSH
Copperhill WLSB
Covington WKBL
Gallatin WFMG
Greenville WGRV
Jackson WTJS
Kingsport WKIN
Knoxville WNOX
Maryville WGAP
Memphis WREC
Morristown WMTN
Nashville WSM

TEXAS
Amarillo KGNC
Beaumont KRIC
Childress KCTX
Liberty KWLD
Colorado City KVMC
Dallas WFAA
Denton KDNT
El Campo KULP
El Paso KELP
Gladwater KSIJ
Hamilton KCLW
Harlingen KELT
Huntsville KSAM
Kilgore KCCA
Kileen KLEN
Junction KMBL
Lufkin KTRE
Midland KNFM
Monahans KVKM
Navasota KWBC
San Angelo KGKL
San Antonia WOAI
Sherman KTXO
Tyler KTBB
Victoria KNAL
Waxahatchie KBEC
Wichita Falls KWFT

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Bedford WBLT
Bristol WCYB
Crewe WSVS
Danville WDVA
Franklin WYSR
Fredericksburg WFVA
Galax WBOB
Gretna WMNA
Hampton WVEC
Hopewell WHAP
Lynchburg WAGE
Lexington WREL
Lynchburg WWOD
Mount Jackson WSIG
Newport News WGH
Orange WJMA
Petersburg WSSA
Pulaska WPUV
Richlands WRIC
Richmond WRVA
Roanoke WDBS
Roanoke WHYE
Rocky Mount WYTI
South Hill WJWS
Stuart WHEO
Waynesboro WAYB
Winchester WINC
Wytheville WYVE

WASHINGTON
Blain KARI
Longview KEDO
Seattle KTW
Seattle KING
Spokane KNEW

WEST VIRGINIA
Bluefield WHIS
Huntington WSAZ
Logan WLOG
Richwood WVAR
Ronceverte
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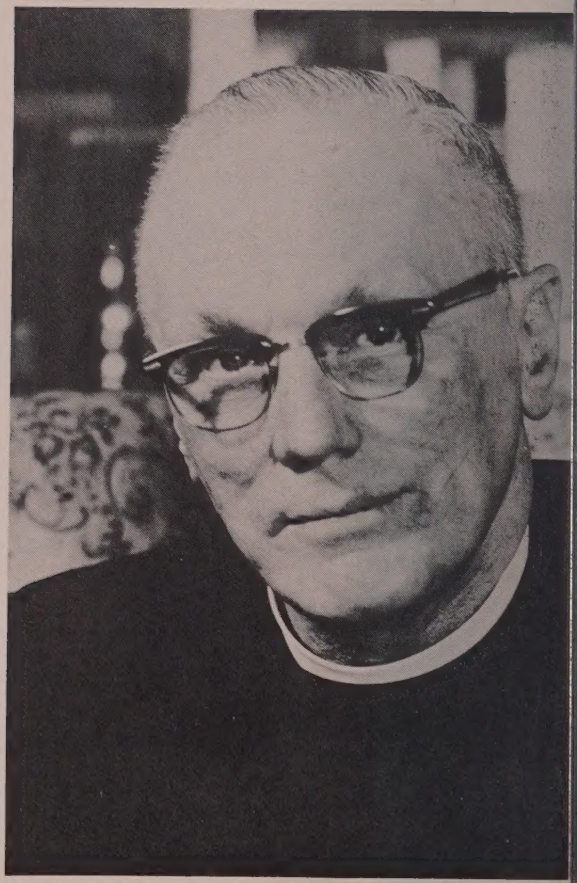

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